

# The Inquirer.

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[ONE PENNY.]

## CONTENTS.

NOTES OF THE WEEK ... ..	377
LITERATURE :—	
Workhouses and Pauperism ... ..	379
Church Reform ... ..	379
A New Pilgrim's Progress ... ..	380
Faith and Doubt in the Century's Poets ... ..	381
Articles in the Reviews ... ..	387
OBITUARY :—	
Mr. William Tate ... ..	381
Mr. Charles Hind, J.P. ... ..	382
Miss Sarah Jane Hobson ... ..	382
Mr. John Pickard Suttill ... ..	382
CORRESPONDENCE :—	
Canon Wilberforce's Orthodoxy ... ..	382
Training Colleges for Teachers ... ..	383
Blackfriars Provident Bank ... ..	383
The National Conference Meeting ... ..	383
THE CHILDREN'S COLUMN ... ..	383
LEADER :—	
Our Steadfast Aim ... ..	384
ARTICLES :—	
Joy in Nature ... ..	385
The Needs of our Sunday Schools ... ..	385
Music and the Masses... ..	386
MEETINGS :—	
Essex Hall Temperance Association... ..	388
Winifred House ... ..	389
NEWS FROM THE CHURCHES ... ..	390
ADVERTISEMENTS ... ..	390

## NOTES OF THE WEEK.

THE REV. Robert Collyer is to preach at Essex Church to-morrow morning. The illustrated church calendar, which is the special cover of the *Seed sower* for June, bears on its front a capital likeness of Dr. Collyer, recently received from New York, and contains also an autobiographical account of his life, "from the anvil to the pulpit." It was in August, 1892, that Dr. Collyer last preached at Essex Church. Last Sunday evening he preached at Highgate to a large congregation, taking for his text Psalm cxxii. 1: "I was glad when they said unto me, Let us go into the house of the Lord." Dr. Collyer says that he has grown older, but there is no sign either in his voice or his sunny smile that since he was here last his eye has grown dim or his natural force abated.

In another column will be found a report of the seventh annual meeting of the Winifred House Convalescent Nursing Home for Invalid Children (Mrs. Hampson's Memorial Home), with some account of the admirable work there carried on. The subscription list during the seventh year maintained its ground, but there are unavoidable gaps through death which must be made good. A visit to the Home would be the best persuasion to any one considering whether to become a subscriber or not. On Friday afternoons visitors are cordially welcomed to Winifred House, which is in Wray-crescent, Tollington-park, N.

THE Co-operative Holidays Association,

in connection with the National Home Reading Union, has issued a capital programme for the present year. The object is to provide recreative and educational holidays at the lowest possible cost, with excursions by competent field lecturers. Whitby, Keswick, Conway, Bangor, Barmouth, Hastings, and London are the centres chosen; the weeks beginning at various dates in July, August, and September. Many of our friends know already from personal experience how pleasant these holiday gatherings are, and how invaluable to many solitary ones, who otherwise would not, perhaps, be able to compass any proper holiday. The illustrated programme and any further particulars will be sent on receipt of stamped addressed envelope by the Secretary, Mr. T. A. Leonard, Colne, Lancashire.

THE REV. L. P. JACKS has printed the sermon he preached in the Church of the Messiah, Birmingham, in memory of Mr. Gladstone. In the course of it he says :—

"His strength as a leader of men lay in the fact that his appeal was ever to the highest motive. Nor did his appeal fall on deaf ears. He evoked a response which in its magnitude and enthusiasm may be a lesson to statesmen for all time to teach them the secret of power over the heart and mind of the English race. In these realms it is not enough indeed to speak the high language of Justice and Truth; this may be done and no results follow; it is also necessary that the man using this language shall himself be, in character and spirit, the tally and counterpart of his own words. This Gladstone was,—not solitary in his grandeur, but certainly the greatest of those who have swayed England by their passion for righteousness and by the sincerity of their lives.

"On the troubled seas of life the safest pilots to follow are those who steer right onward keeping steadily to their course. But our lives often resemble rudderless boats. When the currents catch us they have us at their mercy and we drift hither and thither; when the storms overtake us we reel to and fro, we stagger like a drunken man, and are at our wits' end. But Gladstone was like the great Atlantic liner forging ahead through calm and storm, gaining stability from the swiftness and certainty of his forward movement, and so arriving at the appointed time in the haven where he would be. Of all the great attributes one may ascribe to him none impress me more than the steadfastness of his career. Through the varying features of his public life, now at the summit of victory, now in the depths

of defeat, the essential fact of the Man, the Personality, abides unchanged."

THE personal recollections of Mr. Gladstone, contributed to the *Daily Telegraph* by the Hon. F. Lawley, included the following :—

"For the last few years his spare time had been taken up in transferring his library from the Castle to St. Deiniol's Hostel, which, at his own expense, he had erected close to Hawarden Church, on a beautiful knoll overlooking the valley of the Dee. When first I saw Mr. Gladstone's library at Hawarden, in which he spent so many laborious hours, and which, in his family, goes by the name of the "Temple of Peace," it did not contain more than 7,000 volumes. At the end of 1895 it had grown to over 30,000 volumes, a very large proportion of which consists of theological works. Among them is included a wonderful collection of English and Scotch hymn-books, to which Mr. Gladstone was beyond measure delighted to add a specimen which he had picked up, and which had been used by the Muggletonians. Early in 1896 Mr. Gladstone had transferred 27,000 volumes to St. Deiniol's Library, every one of which he put in its place with his own hand. By this time I have no doubt that 6,000 or 7,000 other volumes have been added to those already *in situ*, and the catalogue was completed in 1896. It was the hope of its generous founder that St. Deiniol's Library will, for many a generation to come, afford opportunities to modest students of acquiring learning at comparatively small cost to themselves. The adjoining hostel will supply them with bed and board at very moderate prices, and, when the fame of Mr. Gladstone's speeches, of his untiring industry, and his lofty conscientiousness has faded away, his name will survive in connection with the free library which he has instituted, and which is one of his noblest works."

LADY FREDERICK CAVENDISH has written in the *Hawarden Parish Magazine* the following notes of Mr. Gladstone's home life :—

"Those who picture his time out of office as a time of leisure little know him. He had always something on hand, indeed, the difficulty was to cut off his retreat from the breakfast-room to the Temple of Peace where pen and book awaited him. Yet if one had the good fortune to start some fruitful topic how great was one's reward! Few were the subjects upon which he could not be drawn out, and the entire absence of self-consciousness and his way of taking for granted the intelligence and sympathy of everyone present gave special charm to his talk.



"Personally it is only less than his own children that I can testify to that inspiring presence, those golden words, that indulgent confidence and affection, that delight in the quiet joys of home, that simplicity that comes of a pure heart so wonderfully coupled with the great and subtle intellect, that lofty aim—above all, that intense faith in God, which was the mainspring of his being.

"And if this is so to all who love him, what must it be to her who to the threshold of the sixtieth year of their linked lives has been ever at his side—she whose happy lot it has been not so much to lighten his cares as actually to remove from his path all cares that she could take upon herself?"

A CLERICAL correspondent of the *Birmingham Gazette* is responsible for a statement which has been repeated in other papers, suggesting a coincidence in the lives of Disraeli and Gladstone which does not seem to have any foundation in fact. The statement is to the following effect:—"In boyhood they were both educated under Unitarian ministers—namely, Disraeli under the Rev. Eliezer Cogan, whose Greek scholarship Dr. Parr acknowledged, and Gladstone under the Rev. William Lampport, of Liverpool." Mr. Lampport was minister at the St. Nicholas-street Chapel, Lancaster, for a considerable number of years, and had, at the same time, a small day-school. At the close of 1829 he removed to Liverpool, where he lived for four and a-half years. But Gladstone had already gone to Oxford in October, 1828, and in 1831 took there a double first. Before going to Eton in 1821 he had received private tuition at Seaforth Vicarage. If any of our readers have more exact information, which might establish the coincidence above suggested, we should be glad to hear of it.

At the first meeting for the present year of the Religious Science Club in connection with the Australian Church, Melbourne, the subject of discussion was "Church Division, its Cause and Cure." The chair was occupied by the President (Dr. Strong), who read a brief introductory paper setting forth the necessity for a scientific treatment of the facts and principles supposed to lie at the root of our Church divisions. Mere sentimental talk about brotherhood and union was not enough, if the beautiful ideal of a world-wide spiritual society united in the noble effort to spiritualise the world and lift men everywhere to the plane of a really human life in God and in each other, was ever to remain other than a pious dream. Historical, critical, biblical science going down to the root of our divisions, which were theological, not religious, would be found to be our best ally. Any *rapprochement* also must be on the lines of a very wide charity, and of steadfast faith in the ultimate prevalence of truth. Subsequently a paper was read by Professor Gosman, a Congregationalist, who maintained that the reconstruction of Christianity could never be brought about by the acceptance of any historic creed. There could be no uniformity of thought or of ritual or of Church government, but there must be a clearer evolution of the thought of the Kingdom of Heaven as an invisible spiritual community, and a federation of existing organisations. There must be

loyalty to Christ as head of the Church, and co-operation for the salvation of humanity. The Rev. R. H. Lambley also took part in the discussion, pleading for a genuine consideration for one another among the Churches, and unity of spirit. A Wesleyan minister was only prevented by illness from being present.

In the *Church Times* of June 3 there is the following note:—

We have often had occasion to affirm that the drift of undenominationalism is in the Unitarian direction. Our contention has just as often been derided or flatly denied, although the facts on which we relied were obvious enough. We observe that a joint service in memory of Mr. Gladstone was held the other day in St. George's Hall, Liverpool, in which Presbyterian, Wesleyan, Congregational, and Unitarian ministers took part. It must argue a very lax hold on the foundation-truths of the Christian religion to recognise the Unitarian ministry and Unitarian doctrine as even remotely connected with the Christian Church. The function at Liverpool is a clearly-marked sign of that down-grade tendency which the late Mr. Spurgeon was quick to detect, and so deeply deplored. At the rate at which the descent from Christianity to Unitarianism is proceeding, the time cannot be far distant when those who still value the primary doctrines of the Christian faith will have to consider their position, and ask themselves whether doctrinal Christianity can be found outside the pale of the Church, which continually recites, and unswervingly cherishes, the ancient creeds of Christendom.

Happily there is in the Church of England a great deal of Christianity far nearer to the mind of Christ than this insistent dogmatism represented by the *Church Times*.

At the meeting of the Liberation Society's Committee held this week a report of the work of the Society for the year ended April 30 last was presented, in which it was shown that the number of meetings, lectures, and lantern lectures held during the year had been 777, against 687 of the previous year, and 690 of the year prior to that. This year's figure is the highest reached for twenty years. The work of the Society has been most active in the Northern counties and the metropolis, the figures for the former being 202, against 171 last year; and for the latter 101, against 55. On Thursday, June 23, a lecture is to be given by the Rev. Dr. Guinness Rogers, at the Memorial Hall, on "The Ritual Strife: What have we to do with it?" Mr. Alfred Hutton, M.P., will take the chair at four o'clock.

On April 16 there died at Nordstrand, near Christiania, Mr. H. Tambs Lyche, Editor of the *Kringsjaa* (a Norwegian adaptation of the *Review of Reviews*), and an ardent advocate of Liberal religion. Mr. Lyche was for twelve years in the United States, where he passed through the Meadville Theological School, and was for some little time Unitarian minister in the West and afterwards at Warwick, Mass. Returning to his native country, he began to lecture on Unitarianism, and while Kristofer Janson founded a church in Christiania, devoted himself to journalism, with the same object in view. He contributed to these columns in 1896 two extremely interesting articles on the Liberal Religious Outlook in Norway. A close personal friend writes of him in the *Christian Register* of May 19:—"His

mind was wonderfully broad and clear, but what in him most appealed to me was the marvellous purity of his whole being. He was the embodiment of humility. Although he aspired to liberate Norway, and was in a fair way of doing so, he would have been content to minister to a few souls in a small New England parish. His heart was in New England; for here were spent the happiest days of his life, and here he became acquainted with our great seer who has opened the eyes of so many of us. Lyche never wearied of singing the praises of Emerson, in whom he saw the prophet of the future." His death was due to rapid consumption, following on a severe cold.

MR. SAMUEL PLIMSOLL, whose death at the age of seventy-four was announced yesterday week, made his own way in the world from humble beginnings. A native of Bristol, he was at fifteen a lawyer's clerk at Sheffield, and in 1854 began business as a coal contractor in London. From intimate acquaintance he was drawn into close sympathy with working men, and was among the first to plead earnestly for the settlement of all trade disputes by arbitration. It was through his connection with the coal trade that his attention was first drawn to the rotten condition of a large number of the coasting vessels sailing from our ports, and he was led to what will be remembered as his life-work in the interest of our sailors. From 1868 to 1880 he represented Derby in Parliament, and secured the passing of the Acts of 1875 and 1876, under which, as he once said, "nearly 500 vessels, everyone of them as rotten as a pear, were broken up," and a new vigilance against over-loading was established. Plimsoll was a man of energy and determination, and of simple, earnest religious nature.

MISS WINIFRED ROBINSON, who has recently returned to London after spending a year in Germany, is to give a concert on Tuesday afternoon, June 21, at the Queen's Hall, in conjunction with Miss Alice Crawley and others. The concert will be in the smaller hall at 3 o'clock, and tickets may be had from Miss Robinson, 1, Salcombe-villas, Merton Park, S.W.

INDIAN RESTORATION FUND.—The Rev. James Harwood, 105, Palace-road, S.W., in reply to his recent letter on behalf of the fund for restoring the Brahmo Somaj Mundirs that were damaged by the earthquake, acknowledges with thanks the following donations:—Miss J. Durning Smith, £10; Miss E. J. Garrett, £5; Miss L. K. Garrett, £5; Mrs. L. M. Aspland, £2 2s.; Mr. Rupert Potter, £1. Mr. Harwood will be glad to receive further contributions.

EPPS'S COCAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homoeopathic Chemists, London.



## LITERATURE.

## WORKHOUSES AND PAUPERISM.\*

"The way in which great works and great reforms are effected in these days is by some person taking up the subject as their speciality, and pursuing it with unflagging zeal and energy."—E. S.

In the little volume published under the above heading we have the outcome of much careful observation and practical experience of a veteran pioneer; for Miss Louisa Twining has devoted herself to the investigation into, and improvement of, our workhouse system for over forty years, and her name is associated with almost every reform that has taken place in it since that time.

The author begins by giving a retrospect of what has been accomplished since 1850, when a pamphlet entitled "A Plan for Rendering the Union Poor-Houses National Houses of Mercy" first drew her attention to the subject. The booklet started with the proposition that "the righteous principle of relieving the destitute cannot be carried out to its due extent—especially in a moral and religious sense—by means of legal enactments, without the co-operation of private charity," and its author went on to emphasise the necessity for (1.) The appointment of a licensed chaplain; (2.) A well-educated matron; (3.) Union visitors, whose duty it was to visit and cheer the inmates, to look after the children as their special charge and to assist them on leaving.

It is interesting to know that the necessity for this co-operation with private charity is now fully recognised and arranged for by many admirable associations; but it was not until 1857 that any practical scheme was established. Then the Workhouse Visiting Society was formed, with Miss Twining as hon. sec., and the influential and practical men and women who were enrolled among its members did much excellent work. For seven years the pages of the Society's journal were filled with articles in which the various matters connected with the Poor Law were ventilated and discussed, and the more that was known of the work to be done the more plainly was it seen that women were needed, not only to act as workhouse visitors but also as guardians and inspectors.

It was many years, however, before this necessity was recognised as such by the public at large; but in 1875 Kensington led the way by appointing a lady Guardian, and twenty-one years later no less than 900 had been selected, so well had they justified their election. Indeed, when one considers the large proportion of women and children who enter our workhouses, the numberless items of management which, of necessity, are better understood by women than men, it is a matter for astonishment that this co-operation had not been secured many years before, for one can scarcely believe that many of the objectionable practices detailed in the "Retrospect" as having occurred in workhouses and infirmaries in the past could have remained so long undisturbed had educated women been allowed to assist in the superintendence.

Miss Louisa Twining was elected a Guardian in 1884, and many were the improvements which she gradually succeeded in bringing about. Here are a few which may be called mere trifles by those who do not realise that "life is made up of small things." She says: "The cans provided for the infirmity wards were used equally for tea, broth, and lemonade. The tea, I found, was 'stewed,' or boiled, in the copper for an hour and a quarter!" The dust-bin was also a source of danger: everything was thrown into one receptacle, with an open door for ventilation just below the lying-in ward and other sick wards; it was only emptied twice a week, so that in hot weather the smell was most offensive. Of course this could be, and was, altered when the evil was pointed out and recognised.

It is impossible to give Miss Twining's history of her six years' experience as Guardian in London, and of the three she spent in a similar position in the country, in these columns, but it may be well to point to some of the chief alterations which that experience has enabled her to see are needed at the present time, so that our readers may con them over at their leisure, and then, if they feel them to be reasonable, give the weight of their influence in the necessary direction.

(1.) Outdoor Relief.—"The single obligation of the Guardians to relieve destitution should not be confounded with the relief of distress and hard cases by charity, which is totally outside the functions of the poor-rate; nor should it be overlooked that a system of outdoor relief, so far from an advantage to the labourer, exposes the lower working class to an unfair competition on the part of those who, deriving part of their support from the poor-rate, could afford to sell their labour for an inadequate remuneration." This extract from Major Craigie's paper, quoted in the book before us, is worthy of consideration, for we are all apt to forget that the Poor Law is meant to deal only with *absolute destitution*, and not with simple distress, the latter being left to private voluntary charity, not to compulsory rates.

In Miss Twining's opinion, out-door relief tends to demoralise its recipient, and she devotes a whole chapter to the gathering together of extracts from various authorities on the subject, to show how insufficient it is on the one side, and how mischievous on the other, for people to feel that they have a right to be relieved by the State without the drawback of being obliged to "go into the House," no matter how reckless and improvident they may have been.

(2.) The Feeble-minded.—At present no asylum exists where the semi-imbecile children can be taken, except the one at Darenth, which is for the reception of those from the Metropolitan district only. The need for accommodation being provided for the poor afflicted children in country districts must be patent to every person who considers the subject at all.

(3.) Women Officers at Police Stations.—Here, again, the mere mention of the fact that women who are taken to the police station are under the supervision of male attendants (women *searchers* being only called in for that special purpose) bears its own condemnation with it. We should all surely do our best to forward some such plan as Miss Twining here suggests—namely, that a married couple,

such as one of the policemen and his wife, should be resident in every police court and station, so that a woman could be on the spot at all hours.

(4.) The "Ins and Outs."—The people who are constantly coming in and going out of workhouses constitute one of the gravest problems, but the difficulty is intensified when one thinks of the children belonging to this class; the waste of labour in the teaching—to take one point—when the little ones are placed in the district schools, then withdrawn, and again returned, each time bringing with them a fresh experience of a wandering and probably vicious life to retail to their young companions.

(5.) Infirmity Management.—This is improved since trained nurses have been more frequently employed, but no very marked improvement is possible until the infirmity is made separate from the workhouse. At present the master and matron of the workhouse are supreme, and cultured ladies can scarcely be expected to take office—where they can do such valuable work—if they are to be under the control of these authorities.

The two main recommendations made by the author may be quoted in her own words:—

"Let men and women—refined and cultured—work together for the good of their less fortunate brothers and sisters, each bringing their best powers to the work. Without this mutual co-operation the best results cannot be obtained."

And also—"Whether men or women are called to these posts, it is quite clear that unless some knowledge and study of the questions, often difficult and complicated, that are brought before them, is possessed or acquired, they will be but little gain to the poor and helpless populations for whom they are called upon to legislate."

MARIAN PRITCHARD.

## CHURCH REFORM.\*

OF the fifteen Essays on Church Reform which make up this volume, some are written to meet current objection, some to describe actual experiment, others to advance arguments drawn from historical precedent, others, again, to deal with the difficulties of legal sanction. The result is that there is comparatively little in the way of direct positive suggestion, whilst the independence of the writers makes even that little somewhat indefinite, and, in parts, inconsistent. Still, if there is nothing very substantial in the proposals actually made, they have been carefully considered, and their very moderation will perhaps conciliate more support from within the Church, and attention from without, than would have been given to a more compact and elaborated scheme.

A fairly coherent idea of what is intended by reform may be gathered from the Essays contributed by Canon Gore and Canon Lyttelton. There is a spirited paper by Dr. Fry on "Church Reform and Social Reform," but it gives the ideals at which a reformed Church should aim, rather than the methods by which those ideals should be reached. Many readers will be content with the general outline sketched in Mr. Gore's article, which stands as introduction to the rest. The accom-

\* "Workhouses and Pauperism, and Women's Work in the Administration of the Poor Law." By Louisa Twining. Methuen and Co. Price 8s. 6d.

\* "Essays in Aid of the Reform of the Church." Edited by the Rev. Charles Gore, M.A., D.D. London: John Murray. 8vo, pp. xvi. 376. 10s. 6d.



plished Editor of *Lux Mundi* has a faculty of clear and unhesitating statement, and he soon makes it evident that, by a reformed, he means a self-governing Church—a Church which, in ecclesiastical and spiritual, as apart from theological and moral affairs, is ready to give representation and authority to the laity, *side by side with the clergy*, in the government of parishes, dioceses and provinces—the State contenting itself with the right “to know all that is going on, and to intervene with a veto upon anything which seems to affect injuriously the civil commonwealth.” When he comes to the delicate question of qualification for the exercise of the Church suffrage the Canon is not less decided, though he evidently cannot disguise from himself the risks and drawbacks of that condition which he commends. For governing purposes he defines a layman as a communicant, and declares boldly for communicant suffrage, comforting himself with the thought that the old scandal of the communicant test would not thereby be revived, for franchise and office which were strictly ecclesiastical, and not civil, “would have no sufficient emolument and social honour attached to act as a bribe.” To this we would say, Are emolument and honour the only inducements to irreligious use of religious ordinance? Power is to many of us its own reward, and office captured nearly as sweet a distinction as honour conferred. There may have been something of this misgiving in Mr. Lyttelton’s mind, for he asks for no other qualification than proof of Confirmation, feeling strongly that to use the Communion “as part of the machinery of registration” would be to degrade it as a Sacrament. Confirmation, in this writer’s view, represents the personal act by which the full responsibilities of the Christian life are undertaken, and the full privileges claimed, and may therefore be accepted as an effective test of Church membership. To this we answer, Is not Confirmation held to be the complement of baptism, and is there not a strong movement in the Church to reduce the interval which now separates them? And is it quite accurate, even as things are, to say that boys and girls of fourteen and fifteen years of age are really so conscious of “personal participation in Church life and Church responsibilities, of personal interest in the objects and methods of the Church,” that they may be considered ever afterwards to have fulfilled all requirements for a share in the government of the Church? These questions are not asked in a spirit of contention, for we fully recognise the difficulties of the position, and there is considerable force in Mr. Gore’s plea that it is contrary to all analogy or precedent to allow a right to vote to be determined by an individual’s unsifted statement about himself, and that this right of suffrage ought to rest, as far as possible, upon some indisputable question of fact. Moreover, there is no denying that a Church which provides no safeguards for its own integrity and continuity does that which no corporation can long do and survive. But, for all that, this internal question of qualification will probably be a much more serious difficulty for the Church of England than any opposition which may be expected from without, and is, of all dangers, that on which the present scheme is most likely to be wrecked.

The plan of this volume would perhaps have been more complete if room had been found for an account of the use and decline of Convocation, together with a summary of the legislation effected by it in the past, when its assembling was for something more than conference and debate. It would then have been easier to form some estimate of the extent to which it might be made an efficient legislative body to-day. It would have been interesting also to have information as to the effect of the abolition of Church rates, and of the recent Parish Councils Act, on parochial interest in Church affairs. With regard to the former, it has always seemed to us that the demand for abolition, justifiable enough on other grounds, was virtually a surrender of the right of popular control, so far, at least, as taxation and representation go together.

Canon Scott Holland is the boldest of the essayists, and, in his paper on “Church and State,” frankly admits that the Established Church is not, as a fact, the spiritual representative of the whole nation, and that “religious equality” is “a demand which corresponds with the actual facts.” The Canon is fond of paradox, and he ingeniously points out that the State, though it has a Church of the State at its side, as its special organ, can now—as, for instance, in public education—express itself religiously only in a form which defies its official religion, the form of “undenominationalism.” The point was worth making, but, surely, to allow is not quite the same thing as to initiate. Under such new circumstances as those created by the Education Act, a “compromise” might very well be conceded, but, when anything in the way of precedent can be cited, the State shows no unwillingness, as far as we know, to appear on its religious side under the old forms—shows indeed, as another essayist contends, “an increasing inclination to value, from the State point of view, the services of the National Church.”

We have done no more than glance at some of the leading points in a remarkable pronouncement. Differ as we may in our ideas of reform, and of the extent to which it should be carried, we may still welcome any movement which tends towards the recognition of just claims, and the removal of old abuse.

E. P. B.

#### A NEW PILGRIM’S PROGRESS.\*

THIS book invites a dangerous comparison. It is modelled evidently, and one may say avowedly, on the work of John Bunyan, and care has been taken so to print and bind it that the suggestion shall not be forgotten. That is hardly wise. The book is readable and clever, but it has not the literary or the spiritual force of its model. Lovers of literature read John Bunyan for his wondrous dramatic power, his vivid concrete conception; pious souls read him because therein they see themselves plainer than in a looking-glass. He tells them all that ever they did. The present writer has considerable skill too, and if he does not fix his pictures so powerfully, and if he does not fix his reader so convincingly, he does do something to remind him in what a world he lives, and with what problems he has to contend.

“The New Quest.” By Angus Rotherham. 6s. David Nutt. 6s.

It is not so clear as one would like to have it, whence the new pilgrim sets out or what is to be his final goal. But some of the incidents of the journey are intelligible enough, and though the character painting is not a perfect success, the incidents are good. Occasionally the satire is so transparent that one needs no skill to interpret it. It explains itself. Such is the vivacious, and one may say comic dialogue in the second chapter, where two of Bunyan’s characters, Simple and Ignorance, make merry to their hearts’ content. Such, too, is the gloomier passage which describes life in the Milling District. “They seldom eat loaves made from their own corn, but procure it from one another, and it, therefore, becomes necessary for every miller not only to know how to grind corn, but also to practise the art of obtaining two sacks for one. This accomplishment is of a more or less linguistic nature.” It will be seen that we have gone a long way off the Bunyan line just here. Yet the passage is not a failure, and is perhaps more successful than one or two of the allegories which aim at greater things. The Princess with one Glove, for instance, is as queer as Andersen; but it has not his wonderful gift of verisimilitude. So, also, with the Great Lady. In one point, however, the modern writer has fairly beaten his model. Bunyan was fond of interspersing verses amongst his wonderful stories. “Angus Rotherham” has done the like, and his verses are the brightest things in the book. They are not all equally good, but for one reason or another they are all welcome. There are comic rhymes, such as might be suggested to one who had read the parodies and other trifles with which Shelley and Coleridge, and Moore filled up the intervals of serious work; there are tiny poems that remind one of Lewis Carroll; epigrammatic lines; all the little tentative bits that one might put forth before he wrote a poem. Perhaps the best way to end this brief notice (which is only just what it should be for such a book if it is somewhat indefinite and unsatisfactory) will be to quote a specimen of the verse:—

It was at the Dedication Feast,  
When winds were blowing chill,  
Lord Jesus set His weary feet  
To go up Olivet Hill.  
Spake one, “Come hither, thou weary soul,  
Nor strive against the blast;  
I love thy face—no Roman lord  
Had ever the eyes thou hast.”  
At the first look of Jesus Christ  
She sank in fear aswoon;  
Her jewelled fingers dared not touch  
The latches of his shoon.  
Trembling she sank, so sore she feared  
To meet that awful frown,  
But at the second glance He gave  
Her tears came streaming down.  
“Oh, Mary, with my mother’s name,  
What madness holdeth thee?  
The souls of twice a thousand years  
Are seeking love from me.”

The poem breaks off here, and as to the story in general, so to this little episode there is no sequel. Perchance the author only wished to make us ask ourselves what is the new quest, and what our art, our literature, our revived Catholicism, and our brand new Agnosticism are all going to lead us too? He has done so much. It is not enough—if a man would imitate Bunyan. J. RUDDLE



# "FAITH AND DOUBT IN THE CENTURY'S POETS."\*

THIS is a small book, for which we thank Heaven and Mr. Armstrong. If a great book on such a theme is a great evil, then, *a posteriori*, a small book is a great good, and if it have the luck to be written by Mr. Armstrong, then, *a fortiori*, it is a veritable boon. The functions of guide, philosopher and friend in this little work have been performed in a highly satisfactory way. A guide is one who says little, but shows the way. A philosopher is presumably not only a lover of wisdom, but one with the gift of imparting his gift to others. A friend is one who sends us—or does his utmost to send us—to the great originals themselves, with just an "Open Sesame" at the portal, and a golden thread to track our way amidst the poet's latent wealth and sometimes patent poverty. The six half hours spent in reading this little book will be inestimable to those who have yet to read the six poets here dealt with, and will be by no means wasted by those already acquainted or familiar with them. It is said to be impossible *mella petere in medio flumine*; but in all the six instances it seems to us Mr. Armstrong has achieved the impossible, for we modestly confess to having browsed somewhat freely over the green pastures and rested by the still waters of some of these poets; we have been caught in the thickets and lost some of our fleece in adventuring after other some, and have found (once secure in the fold) even the arid wilderness a thing pleasant to have escaped, a blessing by contrast, one of the "pleasures of memory." The essential strength and weakness, strength and sweetness, and strength and bitterness, especially from an ethical and religious standpoint, are given with remarkable succinctness and clearness. We are not sure we read poetry with the same object as Mr. Armstrong, but if we did we feel sure we should come to the same conclusion. But as we read our newspapers for their news and not for their opinions, so we read the poets for their poetry and not for their views or philosophies. Great poets make any philosophy fascinating, and one gains a wholesome assurance that all philosophies are true by turns and none of them long; in other words, to philosophise, as well as to err, is human, but to write poetry is divine. The more hopelessly bad the philosophy is, the more likely is the poetry to be conspicuously divine, as instance the cases of Lucretius and Shelley, to say nothing of Clough. But if a poet takes to philosophising there is no help for it, whilst it is a solace to know that if he will only take care of the music the philosophy will take care of itself, and if it does not it is no great matter.

The advantage, however, of a poet philosophising is that he pours in oil as well as wine, he soothes as well as irritates, and our salvation (or damnation) is made pleasant and agreeable to us. He leads us to the sacrifice crowned with garlands of roses, and our souls without spot or blemish suspect nothing until it is too late, and we awake in Elysian fields of shadowy faiths and shadowy doubts, and realise with Achilles that the lot of the terrestrial day-labourer is no great hardship after all.

And God wot this seems to be the final judgment of all the Celestials themselves. For, indeed, the philosophy of life requires that the smell of the clover and the spring of the turf re-act on us as on the busy bee and the bounding kid. When they cease to do so then must we limp, with the thorn in our foot, like Aphrodite to Asclepius, and disclose along with our divine discontent our native nakedness. In other words, when religion has ceased to be a reality for us, and ceased to be its own revelation and inspiration, it is time to call in the poet to heal us, who, of course, may be, apart from his true character, a *médecin malgré lui*.

Kissing goes by favour, and "elective affinity" determines the height of a poet's pedestal, and while Mr. Armstrong praises highly and bows lowly before Tennyson and Browning, he gives the apple to Wordsworth, and we are for the most part much of his mind in the matter. We are in awe of Hera, we admire fervently Athena, but we adore Aphrodite. Shelley is good for our days of ecstasy when we know not whether we are in the body or out of the body, but are certain we are caught up into Paradise—an experience, though abnormal and abundantly infrequent, still happily known. Clough is a good antidote to all cocksureness, with all its manifold evils, but one Clough, and a perfect one, is enough for any man. We are bored to death by imperfect Cloughs, and of such is the kingdom of most minor poets. In reference to Matthew Arnold's teaching Mr. Augustine Birrell has pointedly said, what is in a new way borne in upon us by Mr. Armstrong's fine address, that "there is no consolation in non-coincidence with fact, and no sweetness which does not chime with experience. Therefore, those who have derived consolation from Matthew Arnold's noble verse may take comfort. Religion, after all, observes Bishop Butler in his tremendous way, is nothing if it is not true. The same may be said of the poetry of consolation."

If life were properly arranged its chief delight would be in listening to the poets chanting their own creations, and only a slightly subsidiary pleasure is it to hear their best interpreters expounding them in poetic prose. This little book will gain an added charm for all who can catch as they read the musical and measured tones in which, we make sure, these addresses were delivered. The effective use of italics in the quoted passages is a subject more for our gratitude than our pardon, and not only "the point and pith" but the music is aided by these sustained notes. The book itself is handy and handsome, and almost free from errors. We have often noticed, however, that the fates have a playful way of teasing gentlemen who are particularly "down on" misquotations, and we are sorry to find Mr. Armstrong a victim. We have suffered a great deal in our time in the scholarly pastime of verifying other people's references and alleged quotations. There is a certain dubious pleasure, therefore, in getting on the trail of a master of the art of verification and in fetching home a noble though diminutive scalp. But when the book appears in its resurrection robes of a second edition, as it surely will, this and other very slight defects will disappear. This errancy will put on innerrancy, and, we trust, a large instalment of immortality. One almost feels ashamed to point to the instance, as it is so obviously either a

*lapsus calami* or a *lapsus diaboli typographici*. On pages 20, 73 and 82 are slight misprints, and on page 79 "or insect's wing or eagle's eye" might come to be as great an uninspired misquotation as "To-morrow to fresh fields and pastures new."

E. L. H. THOMAS.

## OBITUARY.

### MR. WILLIAM TATE.

WE deeply regret to announce the death of Mr. William Tate, who passed away on Saturday last at his residence, Cazenove-road, Upper Clapton. A few weeks ago Mr. Tate returned home from business in a very exhausted condition. It was evident that some serious illness had suddenly come upon him, or had suddenly developed from a latent state. His medical attendant called in a specialist, and after examination they came to the conclusion that he was suffering from an internal trouble of an incurable nature, accompanied with great weakness of the heart. He endured with great bravery and cheerfulness. Even to the last hour his fortitude and hopefulness were un-failing. For three or four weeks his sufferings were often extreme, but the buoyancy of his spirit never deserted him, and his courage and characteristic good-humour afforded some relief to the grief of the two cousins who have so devotedly nursed him.

The name, character, and services of Mr. William Tate were everywhere known and everywhere appreciated and esteemed throughout our churches. On many occasions he officiated, and always with the utmost willingness, at the opening of new organs. In London especially there is hardly one of our churches where his aid has not been readily given whenever required; and to churches of other denominations than his own his services were not infrequently contributed, in a genial and brotherly spirit, when their organists were disabled by temporary illness. For many years, until some six or seven years ago, he was voluntary organist at the New Gravel Pit Church, Hackney, and since then he had willingly placed his services at the disposal of his successor and of the Committee for the Sunday services and for week-evening entertainments. For a lengthened period he presided at the organ at the religious service in connection with the anniversary meetings of the British and Foreign Unitarian Association.

Besides his long and able services to our churches in the department of music, Mr. Tate was for some time, in past years, a member of the Committee of the British and Foreign Unitarian Association, and subsequently a member of its Council, the meetings of which he regularly attended. He rendered valuable assistance on the Committee of the London District Unitarian Society, of which body he had long been an active member, holding the office of Chairman of one of its sub-committees at the time of his death. In the work of the Central Postal Mission he had the warmest interest, and aided it by acting as hon. treasurer, and in other ways as well. The late Mrs. Tate had served on its Committee. In all these spheres and societies Mr. William Tate will be missed.

Mrs. Tate was suddenly called to pass within the veil in the September of 1897,

\*"Faith and Doubt in the Century's Poets."

By Richard A. Armstrong. James Clarke and Co. 2s. 6d.



and from the sense of that irreparable loss he seemed unable to recover. His doctor was of opinion that it was his bereavement which caused his internal malady to become acute. Two human souls were never more happily blended than Mr. and Mrs. Tate. He has not long survived his beloved partner. A life of constant usefulness has closed on earth, to be renewed, we believe, in other realms; but the memory of it will long remain in our churches as the memory of a bright and joyous spirit, who went all the day with a merry heart, and of an earnest, staunch Unitarian, who had a vital interest in our religious movements, an active share in some of them, and who cheerfully and unreservedly gave of his rare musical gifts to his co-religionists, and to all others who sought help from him in the service of praise.

On Sunday morning last, at the New Gravel Pit Church, Hackney, Miss Suter played very impressively the "Dead March" in *Saul*, the congregation standing, as a mark of respect to the memory of the deceased. An "In Memoriam" service was conducted at the residence of the deceased, on Wednesday, by the Rev. S. Fletcher Williams. Among those present were:—Revs. W. G. Tarrant, B.A., and W. Wooding, B.A., Messrs. William Tate, Henry Tate, Edwin Tate, Alfred Tate, George Tate (cousins), George Tate (nephew), Ion Pritchard, C. Fenton, S. Charlesworth, Herbert Ford, Alan Whitehead, with a number of others.

The remains were afterwards removed to Woking, where they were cremated.

S. F. W.

#### MR. CHARLES HIND, J.P.

It is with feelings of profound regret that we announce the death of Mr. Charles Hind, which took place at his residence, Dartmouth Park Hill, N.W., on Saturday last, June 4. During the past year a decline in his physical strength was only too apparent to his friends, and the end of his active and honourable career came without pain or struggle, calmly, sweetly, and in peace.

Belonging to an old Nottingham family, where he was born in 1831, he came to London, a young man; and, by his great energy, capacity, and conscientiousness raised himself to a high position in the city as head of the firm of Hind, Beale, and Ellis, of Watling-street. Ever active in social and political affairs, he was an enthusiastic supporter and friend of Mr. Gladstone, and was President of the St. Pancras Liberal Association. He was chairman also of the Warehousemen and Clerks' Schools, in which he took a constant and warm interest. In 1894 he was appointed a justice of the peace. A Unitarian by ardent conviction, he was on the Council of the British and Foreign Unitarian Association, and his unwearied interest was in Religious Free Thought and in the prosperity of the Free Christian Church, Clarence-road, of which he held the offices of secretary and then treasurer for nearly thirty years. His was the first wedding celebrated in that church, and to the last he remained a regular worshipper and its most munificent supporter. To that church his death is a serious blow. This is not the place to intrude upon private sorrow, but those who knew Mr. Hind intimately cannot think of him without remembering with

the deepest sympathy his constant companion and their children.

After a service conducted in the Free Christian Church by the Rev. Alexander Farquharson, the remains of the deceased were taken to the crematorium, Woking, on Friday, June 10.

#### MISS SARAH JANE HOBSON.

THE Whitsuntide festivities at Upperthorpe, Sheffield, were sadly marred by the consciousness that one who dearly loved the children had, a few days previously, passed into "the silent land," and that her mortal remains were to be tenderly committed to mother earth whilst the children were enjoying their games. After a brief but painful illness, Miss Hobson was called to the rest for which she prayed on May 27, at the age of 53 years. She was one of the most faithful members of the Upperthorpe congregation. Constant in her attendance at Divine worship whenever it was possible, and deeply interested in all the institutions of the church, she brightened every gathering in which she took part by her genial presence. Fond of literature, especially the poets and devotional writers, her last sufferings were lightened by her treasured thoughts from master minds. Her gracious presence will long be held in sacred remembrance by those who knew and loved her. Her mortal remains were followed to their last resting-place in the graveyard of the Underbank chapel, Stanington, on Whit-Monday by many sorrowing friends. The service in the chapel was conducted by Rev. John Ellis, who made special reference to her beautiful and Christian life, and the committal service at the graveside was read by the Rev. Iden Payne.

#### MR. JOHN PICKARD SUTTILL.

WE regret to record the death of Mr. John Pickard Suttill, J.P., whose loss is deeply felt in our congregation at Bridport, as well as throughout the town. He came of a Yorkshire family, and brought into Dorsetshire some of the best traits of North-country character. For forty years he was managing director of the Pymon Mills Company, and for nearly as long he also held a similar post with another firm. In his relations with his workpeople he was noted for his courtesy and his sense of fairness, which brought a patriarchal feeling of mutual confidence into this connection. Not less happy were his relations with his customers, who found it a pleasure to do business with one so genial and fair-minded. He served the borough as Town Councillor, Alderman, and Mayor. He was an active director of the Bridport Railway Company, and of the Gas Company, a Commissioner of Taxes, Chairman of Allington Parish Council, a trustee of the Bridport charities, and treasurer of the West Dorset Liberal Association. In these and similar positions of trust he displayed the same high qualities which distinguished him in business, and as a staunch Liberal and keen educationalist rendered admirable service to causes which needed all his aid. He was constant in his attendance at chapel, nothing but ill-health or absence from home ever keeping him away from morning service. He acted as Chapel Warden and Hon. Sec. for many years, and after an interval again accepted the office and held it till the present time. Shortly

before his death he presented the congregation with a new chapel clock, which remains as a memento of his love for the place. At a special congregational meeting on Whit-Sunday a vote of appreciation and sympathy was passed on the motion of Mr. H. Rendall, seconded by Mr. W. Colfox.

### CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

#### CANON WILBERFORCE'S ORTHODOXY.

SIR,—In your late review of Canon Wiberforce's "Westminster Abbey Sermons," the following astonishing statement is made, "On the doctrine of the Incarnation and of the Trinity he is entirely orthodox."

We are living in strange times. By most of the children of the day, in all the Churches, "The Incarnation" is now transformed into the evolution or manifestation of God in Humanity, and in Jesus as "the archetypal specimen" (that is the Canon's phrase). But here are a few quotations from the "Westminster Abbey Sermons":—

The Gospel of the Incarnation of which St. Paul was an inspired missionary, descends in refreshing power as the dew of heaven rests upon a living plant. Creation is merged into Fatherhood. . . . Jesus, the Eternal Reason of God made flesh, solves the riddle of the race. He declares that man has but one Father, whatever the accident of his earthly parentage. As spirit, he is begotten before all worlds, while embodied in this world that he may be educated into perfection by exposure to evil; and then, when we are told that "the creature was made subject to vanity, not willingly, but by reason of Him," the hearts that are learning the message of the Gospel answer; "We accept the declaration joyfully; we are spirits begotten by the Father-Spirit, for awhile incarnated that we may be educated for a higher sphere.—(P. 9.)

Creation is Love uttering itself, conditioning itself in a body, the Universe. The self-sacrifice of God is not so much His embodiment in one man, as His conditioning Himself in all men; and His Incarnation in the Perfect Man is the climax of His ceaseless operation in all men.—(P. 121.)

Jesus is the representative of the race, the first-born amongst many brethren, the Archetypal specimen of the destiny of humanity. "As He is, so are we in this world."—(P. 132.)

Was not this the Incarnation? the Eternal One showing in a new way how He always has been, is now, and ever will be, inhabiting the human race; quickening, healing, perfecting. "I am come," He said, "that they might have life, and that they might have it more abundantly."—(P. 146.)

Again and again, in emphatic words that will not bear being explained away, He identifies Himself with the humanity He came to redeem; He speaks of Himself as being the representative, the promise, the pattern, the potency of the human race. Even in speaking of His own ascension He is careful to say, "I ascend unto my Father and your Father."

If God be the self-evolving Spirit that is in all, then, in the deepest, truest sense, humanity is His son. Whoever dares to limit Divine sonship unjustifiably narrows the sphere of the "Divinity that stirs within us."—(P. 25.)

This is very curious orthodoxy. We used to call it "Unitarianism."

Then, again, as to the Trinity. What are we to say to these passages?—



The threefold plurality in the inner nature of the Universal Soul is now recognised by every reverent thinker as being, not three distinct wills, consciences, intellects, but as one Elemental Substance following the universal law of Being, Manifestation, and Outflowing Influence.—(P. 65.)

That is a Trinity which even Mr. Bradlaugh might have admitted:—"The universal law of Being, Manifestation, and Outflowing Influence."

We are taught to believe that there is one universal Parent-Spirit; one unique and exceptional revelation in human personality of the character of the Parent-Spirit; one special, unceasing outflowing of the influence, energy, and power of the Parent-Spirit; and that these three are eternally and inseparably one.—(P. 47.)

This doctrine of the Threeness in Unity—that absolute power, perfect love, and complete holiness enwrap the human being, holding him in an eternal purpose in every department of his life—if it be apprehended as something more than a collection of facts concerning God, fills the heart with a deep sense of rest and security.—(P. 48.)

The names Father, Son, and Holy Ghost are Scriptural, and are revealed accommodations to the mind of finite man of the several operations towards humanity of the universal Parent-Spirit in whom "we live and move and have our being."—(P. 62.)

It is not well to dogmatise with regard to this deep, unfathomable mystery of the intense nearness to us, of the immanence of this Divine creative energy called theologically Holy Ghost. It is enough to know that it is the life of God Himself, the life that was revealed in Jesus, pulsing through human lives. It is enough to know that man is ensphered by God, and that belief in the Holy Ghost is belief in the Divinity of humanity.—(P. 94.)

If this is orthodoxy, and if it is recognised as such by the Established Church, "Othello's occupation's gone." We may as well go and settle on the old family estate: the reason for our exodus having disappeared. All I wait for is for the law to recognise and justify what the Wilberforces have done. J. PAGE HOPPS.

May 21.

#### TRAINING COLLEGES FOR TEACHERS.

SIR,—May I suggest to those who are interested in this matter that they should all unite in the best manner they know in bringing whatever influence they are possessed of to bear upon the proper authorities. It is only by united action that any success can be expected.

The Aberdare School Board at its last meeting passed a resolution directing the attention of our local representatives in Parliament to the matter. It would be well if other Boards did the same.

At the last examination one of our pupil-teachers passed in the first division, but failed to get to college, because there was no room for her as a Nonconformist; yet another who passed in the second division found easy admission into a Church college.

Aberdare.

R. JENKIN JONES.

#### BLACKFRIAR'S PROVIDENT BANK.

SIR,—Kindly allow me to appeal to your readers who have leisure for help in carrying on the work of the above institution which, by the devoted labours of its lady collectors, since its formation in 1886 has, year by year, steadily increased, as the following statistics will show:—In 1886 the total amount of deposits was £8 12s. 7d., in the following year 109 depositors paid

in £125, while last year, 1897, the number of depositors was 931 and the sums collected 18,700, amounting to a total of £599 9s. 3d.

To continue this useful work in its present state of efficiency more lady collectors are *most urgently* needed, therefore I shall be very glad to receive the names of any friends who may be willing to assist, in this interesting work.

Monday, from 10 till 1, is the day on which the deposits are collected.

FREDERIC ALLEN.

Stamford-street Chapel, S.E.

#### THE NATIONAL CONFERENCE MEETING.

THE Rev. William Blazeby writes to us wishing to explain why he made several ineffectual attempts to submit an amendment to Mr. Steinthal's proposal. His amendment referred to the desirability of inserting in the description of the National Conference the designation *Christian* before the concluding word *Congregations*, so that the title should run, "National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing and kindred Christian congregations." This amendment, of which, we understand, Mr. Blazeby had given no previous notice, the President disallowed, although to Mr. Blazeby it seemed to run on all fours with the amendment moved by Mr. Wood. It should, however, be remembered that Mr. Wood's amendment as originally drafted, and previously published, was also disallowed, as no proper amendment.

#### THE CHILDREN'S COLUMN.

I TOLD you last week that there were two little sentences in Matthew xxvi. that seemed to me to be the saddest of all in that sad story. One of these was, as you will remember, the words "They all forsook him and fled." The other is the words of Jesus in the garden to the three disciples who were with him: "Could ye not watch with me one hour?"

Read the whole chapter for yourselves, or at least read from verse 30 to 47, and you will see that Jesus, after he had had his last supper with his friends, went out to the garden of Gethsemane; his heart was very heavy, and he went to pray there in the peace and quiet of the night. Peter and James and John were with him, and he said to them "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me!" And Jesus went a little way from them and prayed. Had they not understood him when he said "My soul is exceeding sorrowful?" For when he came back to them he found that they had fallen asleep. The dear Master, in an agony of prayer and sorrow, and his nearest friends all asleep! No wonder that he said "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

I am sure they woke up with a start at Jesus' words, and felt the reproach even then. How much more they must have felt it afterwards! If they had understood better all the danger, and all Jesus' heavy-heartedness, if they had shared his sorrow they could not have slept; and if they had sought for strength and help, and been more watchful, might they not

have been stronger to cling to their Master, and not have forsaken him and fled just when he was in most danger?

But when he went away to pray again they slept again, and that time he left them to sleep; but the third time when he returned to them they awoke to hear him say "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise up, let us be going; behold, he is at hand that doth betray me."

What a terrible awakening! What had they done? What was that noise in the quiet garden? What was that crowd of people?

They awoke to understand it all. It was too late now. They were to have watched. Could they have saved him if they had been awake and listening? Who could tell! All that they knew now was that they had not done almost the last thing that Jesus had asked them to do.

"What, could ye not watch with me one hour?"

It rang in their ears; and even more so did the gentle words: "Sleep on now, and take your rest."

They must have been so stung with grief and confusion that they hardly knew what they were doing, else they could not have forsaken him and fled. And poor faithful Peter was the first to recover his senses, and to follow afar off; though he was still too much dazed and overwhelmed, and too much frightened to act bravely, and stand by his Master.

It is a terribly natural story. The disciples are so much like ourselves! If we could only know *when* our opportunities would come, we would keep awake and be ready; but they come upon us unawares, "as a thief in the night," and we are caught sleeping; and by the time we can rouse ourselves to understand, the chance has gone, and only grief that it is too late now is left with us as our companion. As far as any help goes, we may "sleep on now, and take our rest."

But now when we might take it there is no rest to be had, for our hearts are full of sorrow for what is gone for ever; and of self-reproach and penitence at our own dullness and neglect. So, no doubt, the disciples felt.

A little boy stood with his mother by the side of a little white bed, and on the bed lay a little girl—so still—so white. He looked up timidly at his mother's face, which was almost as white as the little sister's; then he looked again at the still face on the bed, and he understood it all. His little sister, his playfellow, his darling, had gone and left him. He clung to his mother's skirts, but could not take his eyes from his sister's face. At last tears came to him, and he sobbed as if his heart would break; and his mother, as she held him close in her arms, caught the words, "She asked me to stay with her because it was dark, and I didn't; and she wanted my new book, and I wouldn't lend it to her."

"Oh, sad and strange, the days that are no more." GERTRUDE MARTINEAU.

We are requested to say that the Fund for the testimonial to the Rev. W. G. Tarrant, B.A., will be closed on the 21st inst. Any friends who desire to join are requested to send their contributions to the Hon. Sec., Rev. James Harwood, 105, Palace-road, London, S.W.



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LONDON, JUNE 11, 1898.

## OUR STEADFAST AIM.

AMONG the impressions we received from the meetings of last week one of the strongest was of the need to hold constantly and clearly in view the great aim in which we must be united in the fellowship of our churches.

A step was taken at the special meeting of the National Conference in the direction of giving to the organisation of our churches a logical completeness, and establishing a central body, which shall have the right to speak and act before the world for the churches as a whole. How far the step is likely to prove effectual, or the best that might under present circumstances have been taken, we do not here discuss. But it is a sign of a wide-spread desire for a completed order in our Church life.

Invaluable as have been and are the services of the British and Foreign Unitarian Association, and warm as were the testimonies to its usefulness and to the noble spirit which has directed its manifold activities, it was made quite clear that this Association by its very constitution is incapable of representing with any logical consistency a body of Free Churches. No more striking proof of this need be adduced than the fact that, during the agitation which preceded the passing of the Dissenters' Chapels Act, it was obliged to stand aside, while another Association was formed, fitted constitutionally to represent undogmatic Churches. While, therefore, the services of the Unitarian Association are to be gratefully acknowledged, and its activity in the encouragement and sustenance of churches must be maintained with undiminished vigour so long as the need remains, it was pointed

out that a representative Assembly, elected by the churches themselves, with duly appointed executive, would more properly undertake such duties, and could alone speak for the churches with recognised authority before the world.

The National Conference and its Committee already point in the direction of that ideal, and a step nearer to its fulfilment was taken last week. It will be for the constituents who form the Conference in due time to determine what further steps it may be wise and practicable to attempt. This is a matter which cannot be hurried. Sound organisation is that which grows in answer to actual needs, and from the impulse of vigorous life within.

And this is the point we wish here to emphasise. However desirable complete and logical organisation may be, that is not our great aim. Our great and steadfast aim must be Religion, which is a life which will make for itself fitting instruments of activity in the world. Mr. Wood, in pleading at the meeting of the Conference for completer union, said that our people feel the isolation of their position. "Alone and solitary they do not know how to bear up against the forces opposed to them. What is needed is a sense of fellowship—a feeling that they are taking part in a large movement, bound by chivalry to a high and sacred purpose." But completer organisation alone will not accomplish that most desirable end. For those who trust in the living God, and are devoted to the service of His truth, there is no isolation, and no opposing forces can bear them down. Delightful as it is to have the companionship of many friends and brethren in a common cause, inspiring as is the sense of a great and world-wide fellowship, the servant of God cannot choose his place, and if duty lead him in a solitary path, he may not be discouraged, for he is strong and rich in the hidden communion, which is more than all other outward fellowship. Our one supreme need is, that we should be quickened by the sense of that Divine Presence in our midst, and be so completely surrendered to the FATHER who calls us to His service that the question whether we are few or many sinks into comparative insignificance.

Our steadfast aim must be religion, to manifest the power of the life with God, which delivers from the bondage of sin and feeds the hunger for righteousness, which perfects the fellowship of souls in pure unselfish love. Such was the religion of JESUS; such is the abiding spirit, under varying forms, of true Christianity. Where such religion is, other questions are already answered, and there is life which cannot fail to grow.

But the life with God is not separate from loyalty to truth, and so come in the natural divisions of men in a progressive world. Each one must be

true to his own truth and not judge his neighbour, but recognise the fact that God is leading all sincere seekers after truth, by different ways, or in different stages of the same way, onward toward the perfect light. And our measure of truth, as we humbly and reverently seek the fullest life with God, is that which is marked by the name Unitarian. We are, at any rate the great majority of us, Unitarians. Unitarianism is preached in our churches, and must be preached, so long as we are loyal to our sacred trust, for the progress of the religious life of the world, until God gives us clearer light and a new measure of truth, that may demand a new name. Thus we are separated from the popular churches of the land, and have to bear whatever odium and disability may attach to our name. But as Unitarians we do not desire any sectarian exclusiveness. We are worshippers in Free Churches, and with great thankfulness should welcome any others of kindred religious spirit, of whatever name, who were willing to have fellowship with us and work with us for the kingdom of God. Only it must be without a shadow of disloyalty or indifference to truth. In any union we could join, or offer to a larger circle, there must be no mere tolerance of Unitarianism, but ungrudging recognition of genuine religion in those who so hold the truth of their life with God, as we also should recognise the genuine religion, and do now so recognise it, in our brothers' hearts.

In the immediate future there seems little hope for us of such wider recognition and genuine religious fellowship. Our duty, therefore, is to be true, in joyful fidelity, to our own truth, and for ourselves to form a union of churches genuinely free and catholic, which shall be in spirit open and inclusive as the whole fellowship of the children of God.

Even supposing a larger union could now be formed, there would still have to be separate congregations for those who were Unitarian in their sympathies and modes of thought, and those who were not. For while there could be no reason, where the principle of a free catholic church was fully grasped, why Unitarians and Trinitarians should not be united in a true brotherhood of mutual helpfulness and common service of the needs of men, they would not wish habitually to worship together in one congregation. Their union would be in spirit and the bond of peace, but with different administrations. And so now we may range our own churches in what we feel to be the true ranks of the kingdom of God, and work and pray for the time when it shall be more perfectly come.

But to this end, let it be repeated, Religion, and Religion only, must be our constant steadfast aim, that we may be so surrendered to the living God that the Free Churches into which we are gathered shall be not ours, but His,



## JOY IN NATURE.

"Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."—Isaiah lv. 12.

THESE are the Prophet's words of joyful anticipation. When the people, delivered from captivity, shall be led back to their own land, having suffered for their past unfaithfulness and confirmed now in their true allegiance to the living God, all the earth will rejoice with them. They will see their own joy reflected in the gladness of Nature. Because they have in their hearts a truer, purer life, they will be able to enter into the joy that there is in the beautiful world.

*The wilderness and the solitary place shall be glad, and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.*

It may be that the Prophet had in mind some marvellous sign which should mark with special Divine favour the track of the returning people in their journey through the wilderness; but quite apart from any such thought, these passages express a truth which comes within the experience of our ordinary life.

Joy in the beauty of the world is one of the great gifts for which we have constantly to thank God. How much it means to us we realise more fully, if for a time we have been deprived of it, and then are permitted to go out again amid its old, familiar scenes. With what delight, for instance, after crossing the ocean, and being long out of sight of land, the traveller hails the first glimpse of low-lying hills, and soon makes out the green fields and little homesteads dotted about, and then perhaps steaming for miles between the islands, or up a broad river, watches in a kind of ecstasy the increasing signs of verdure and eager life. The familiar country lying placidly in the morning sun as the great ship glides by, speaks to him of home, of richer beauty yet in store, and all the earth rejoices in his joy.

So, too, one knows what it is to go out again for the first time after a long illness, convalescent, and yet with hardly strength to walk; with what vividness and keen pleasure one feels the beauty of the earth, even in the most ordinary country. If only there are a few trees and some common flowers and the sky overhead; it is like paradise to tread once more on the green grass and hear the gentle rustling of the leaves; all the earth seems full of a Divine joy, and it is *beautiful to be alive*.

Such gladness one feels every year in the spring-time and early summer, when, after the winter resting-time, with warm sunny days all the earth awakens and is throbbing with new life.

Then it is wonderful to watch the tender leaves as they appear on the trees and, as it seems, with silent joy open out at the touch of the warm sunshine. And as the flowers come out on every side and the earth has once more put on its robe of joy, it breaks forth into singing, which is echoed in a myriad hearts. It is a glorious promise of life, in which we may feel the joy of God's creative power. It speaks to us of His eternal strength, which works in unfailling goodness: an energy of life which is a mystery to us, and yet year by year appears in all this fulness of beauty, and the undying delight, which is kindled in our hearts.

This quick sympathy which exists between the life in Nature and in ourselves tells us of its common source. The love of God, which makes our life what it is, makes the world beautiful. And we feel its friendliness and realise a *home-feeling* on the green earth, which is strong and helpful to us, in proportion as we know the love of God as the source of our life, and feel that here it is a sacred and good gift no less than in the furthest heavens.

Whatever brings us nearer to God in the spirit of our inward life, makes us better able to enter into the joy which is His, in the beauty of the world. The selfish man knows nothing of the real gladness of the world, which is reflected in its beauty. He may have a trained artistic sense to perceive and understand what is outwardly beautiful, but the *spirit of gladness* which is at the heart of all beauty is concealed from him. Sin must of necessity draw a veil over the face of Nature and darken the light of heaven, which makes it beautiful. And the re-awakening of this gladness in his heart is one of the signs to the truly penitent, who has humbly and faithfully set himself to bear the pain which his sin has brought with it, that he is again permitted to enter his Father's house. The world again appears beautiful to him, filled with the fresh promise of joy, rich in the *goodness* which in his heart he loves, though he has sinned against it; it is his Father's house, in which he is now again called to live, not as a slave subject only to the rigour of its law, with no share in the inheritance, but as a child, always loved, and now forgiven. There is joy in heaven, we are told, over one sinner that repenteth. We believe it, and we know that there is joy on earth, and in the earth, which sheds the joy of its marvellous beauty into his heart.

There are no more perfect lines, in harmony with the spirit of this early summer time, than some of those in Lowell's prelude to his "Vision of Sir Launfal."

"Over our manhood bend the skies;  
Against our fallen and traitor lives  
The great winds utter prophecies;  
With our faint hearts the mountain  
    strives;  
Its arms out-stretched, the druid wood  
Waits with its benediction;  
And to our age's drowsy blood  
Still shouts the inspiring sea.

Every clod feels a stir of might  
An instinct within it that reaches and  
    towers,  
And, groping blindly above it for light,  
Climbs to a soul in grass and flowers.  
The flush of life may well be seen  
Thrilling back over hills and valleys;  
The cowslip startles in meadows green,  
The buttercup catches the sun in its  
    chalice,  
And there's never a leaf or blade too  
    mean  
To be some happy creature's palace;  
The little bird sits at his door in the  
    sun,  
Atilt like a blossom among the leaves,  
And lets his illumined being o'errun  
With the deluge of summer it receives.

Everything is happy now,  
Everything is upward striving;  
'Tis as easy now for the heart to be true  
As for grass to be green or skies to be  
    blue,—  
'Tis the natural way of living."

## THE NEEDS OF OUR SUNDAY SCHOOLS.

[THE conclusion of a Report on the Sunday-schools of the Liverpool District, by the Hon. Mrs. de Beaumont Klein, read at the annual *soirée* of the Sunday School Society, May 13.]

Some faults and some qualities may be noticed in all schools, and this indicates the prevalence of certain views and ideals which are influencing teachers generally and affect the work of our Sunday-schools more or less everywhere. I must, therefore, crave your indulgence while I endeavour to sum up my impressions in respect to some leading points to which the attention of us all should be directed, in order to render the teaching in our schools more efficient still, and more worthy of the great aims and lofty ideals which characterise the great religious truths for which we stand. One point which occurs to me at once here is that our Sunday-school teaching ought to rest upon a more rational basis in proportion as our principles are more human and rational. We ought to teach like people who, on the one hand, do not appeal to mere mysticism or supernaturalism, and who, on the other hand, do not take a mere materialistic view of life, but like people who recognise the laws of intellectual growth, as ministering to spiritual development.

Because so much psychology underlies the process of mental formation it follows that much of it also enters into the Art of religious teaching. In all, or nearly all, our schools it is noticeable how much more satisfactory the teaching of older scholars is than that of the younger ones. Why? Because, no doubt, high matters are more easily taught from a high intellectual standpoint than from a plain and simple one. Certain things are obviously easier to teach to men than to children, and the principles of religion are among these things. Yet, the youngest must receive also some form of elementary training. How shall we proceed? Clearly we must follow Nature. Where the mind is still immature, we must appeal to the eyes and the imagination. We must not have recourse to allegorical stories which convey little or nothing to an unformed mind, and only create confusion. We must teach by pictures, by maps, by illustrations, and such things. We must work in the Sunday-school on the lines which alone are found successful in the day-school. For there is only one human psychology, whether the appeal to the faculties of the soul be made in the name of secular knowledge (so-called), or in the name of religion. Until we act on these principles, we shall not be teaching according to the best educational principles at present known to us.

Causing hymns to be learnt and sung is good, but much more can be done even with younger children on condition that we use the proper means, far more systematically than is done in most schools at present.

In the course of the special report, I have already alluded to the inconvenience of having a large number of infants collected together under the superintendence of one or two teachers. Under such conditions the school practically consists in little more than keeping order, more or less successfully, and in relieving parents of the duty of looking after their pro-



geniture during a portion of the Sunday. Even that, however, may not be altogether useless; it secures numbers for the school; it pleases the parents; it keeps up a connection with them, and prepares our future influence over their quickly-growing children. But it should be our ambition to do still more, even with infants, and we shall accomplish much more, I am persuaded, when we have recourse to more rational methods, and do away, to begin with, with the deplorable system of huddling infants together in large numbers under the care of one or two teachers. In my opinion, the younger the children the fewer they ought to be in one class, because direct, personal action is more needed with very young children than in the case of older scholars.

Of course, I am fully aware of the practical difficulties which superintendents meet with. They are only too conscious of the need of more teachers, but they cannot obtain them. What I am saying, therefore, is not intended as a criticism, but simply as a reminder of the general principles which it should be our aim to see applied in all Sunday-schools.

One word on the important question of prayer. I suppose that we all recognise the fact that all spiritual life begins and ends with direct communion with God. Our view of religion, excluding as it does human mediation and sacramental helps, compels us to insist on this fundamental truth even more than is required by other forms of faith. Either we must go to God ourselves or trust to someone else to go to Him for us. Believing firmly that we ought to discharge for ourselves that supreme religious duty—namely, to commune with God in the sanctuary of our own spirit—it seems clear to me that to teach children how to fulfil that duty ought to be an essential part of the work of a Sunday-school. Even if they knew all about the Bible, Church History, Pre-historic Man and the story of the Heavens, not to speak of other less sublime stories which some teachers seem to consider religious teaching, they have not yet approached real communion with God, if they have not learnt to pray; at first very simply, then more deeply, and finally with that full opening of the soul before God, with those spoken words and those unspoken aspirations, in which true union of the human will with the Father's will has its consummation.

I am not prepared to say that all that is not being done in the Sunday-schools of our churches. All I say is that it must be done if there is to be a true spiritual life amongst us.

If people should say that they attach more importance to good ethical human teaching than to prayer, then let them also acknowledge that God is a fine word, but not a practical reality in their view of religion, and that their notion of spirituality requires a new definition. Let them show that Dr. Martineau's definition of religion is a wrong one when he says that he understands by religion "belief in an ever-living God—that is, a Divine Mind and Will ruling the universe and holding moral relations with mankind."

—"Study of Religion," Introduction.) Of course, prayer is the voicing of those moral relations on the part of man, and as his mind and heart voice them to God and to himself, so they shall affect his daily life. I, too, believe in plain human

duty, faithfully taught. But I do not think that men and women are strong for the discharge of that duty without interior support, such as communion with God alone can give. Let us be fair: if we are not prepared to stand for prayer like Jesus of Nazareth, and to teach our children that Divine Art in our Sunday-schools, we ought not to be so sensitive when people ask doubtfully whether we are his disciples—whether we are Christians.

Without attributing to the Lord's prayer exaggerated virtue or superstitious meaning, I certainly think that our children ought not to remain unable to repeat it with that familiarity which proves the daily use of it. Nor should they be able merely to say that one prayer. They ought to be trained gradually to express their spiritual needs in simple words, until the time comes when they will be able, without any set form, to give full personal expression to those same needs. If we made more of prayer in the Sunday-school, more reverence and piety would be there also. I say this without hesitation, because I have had experience on this point elsewhere.

One word also on the teaching of non-religious subjects in our Sunday-schools.

Of course, all subjects can be made subservient to religion, because religion means life in its highest aspects. But children cannot be expected to see that, even if their teachers can see it. It follows that it may be, and often is, misleading to teach subjects, literary or scientific, to very young children in the Sunday-school, which would be very properly considered akin to religion by grown-up people.

As a rule, to attempt to give on Sunday what would be properly learnt during the week, merely ends in leaving children spiritually empty. The teacher is attempting too soon what later on would be more properly in its place, and the result is that children grow up with an undefined dislike for purely religious lessons. By the time they are fifteen or sixteen they will only like to come if you know how to disguise plain religious teaching under the cloak of subjects professedly non-religious.

In many places, not in Liverpool only, I have noticed with regret that the Authorised Version is still preferred to the Revised in Sunday-schools. On principle, I think this wrong.

Our young people ought to grow up in the conviction that the Bible is not a book that works by charm, even the charm of style, but that its use requires discrimination, prudence, and a clear sense of the meaning of words. Besides, the Revised Version presents readings of such importance for our theological position, that we ought to insist upon its use for the same reason which makes others keep it out of the people's hands as long as possible. Truly, Sunday-school teaching is so difficult, so high, and so important that we cannot do too much to secure good tools, safe materials, and wise methods for that noble work.

TO CORRESPONDENTS. — Letters, &c., received from C. D. B., J. W. J. G., F. R. R., J. S., W. M., W. W. The Editor requests that during the month of July all correspondence may be addressed to Essex Hall.

## MUSIC AND THE MASSES.

A FEW weeks ago we gave the picture of a man who struggles through his weary days in the heavy atmosphere of materialism. He represents a type with whom our city missionaries and Scripture-readers often come in contact. He is one of the appalling difficulties that front the philanthropist in this the age of perfection in machinery: a man whose work is laborious and monotonous, whose home surroundings are unwholesome, whose only companions are workmates who love to swill, to fill, and to call for more. Among other matters we pointed out that cheap entertainments in music-hall and theatre were not edifying forty years ago. We did this in order that we might add, when the occasion came, that it is our bounden duty to help in that reformation which is proceeding slowly in the places to which the people resort for their necessary recreation and amusement. Much as the word environment is abused in public discussions, the fact itself still counts for something. It is a platform platitude to say man makes his own environment; it is a trumpet-call to duty when we hear the prophets of our time, whose souls are thrilled with love of humanity, cry aloud to us, "Yes, but *you* must make the man." Our churches, our missions, our schools are given to us to aid in producing men and women who will take possession of their heritage of free and joyful life on God's fair earth. Having this in mind, we hope that friends will not charge us with preaching the useless gospel of æstheticism instead of the manly Gospel of Jesus, when we say in all sincerity that we believe the cultivation of the sense of the beautiful in all manifestations of life is one of the great needs among people whom we often catalogue as the masses. What is the use of our culture if we simply leave it in our study or on the music-stand? It is not something apart from ourselves. And yet many attempt to take it off them like a comfortable house-coat, and don a go-to-meeting garment when they condescend to come in contact with the people.

This may be dignified; but it is not always effective. A more attractive picture is that of Phillips Brooks sitting coatless, while he had his straightforward talk with the two carpenters in the upper room. Down to the people is up to our best selves. From the religious point of view this seems all right, but from the intellectual many people are somewhat doubtful. We must confess that we have failed to draw a hard and fast line between the two. Cold, clear intellect, and cold, clear religion have always sent an icy chill through the heart of our common humanity. But when they are both warmed by that gospel which compels us to go about doing good, they are fellow-servants in the kingdom of God; and we fail to distinguish one from the other. We are credited with being a cultured set of people. We have all heard this uttered by orthodox critics as though it were a reproach. We ourselves have heard it uttered by city curates in a tone of compassion. The only possible reproach is when ministers and laymen, and those happy middle-men between the two—domestic missionaries—fail to use all the talents they possess for the deepening of man's affection, and the widening of his mental horizon. Each in his own way; a Thom in his, a Travers



Madge in his; and following these a host of joyful labourers inspired with the spirit which inspired our saintly dead, and determined to make use of all the gifts and blessings with which the Author of all good things has endowed them.

We believe that members of our body have decided musical ability. We know they have severe taste, not to say "a supersensitive fastidiousness in matters of art." The best classical concerts are supported by them. The musical part of our services in all our large city churches is often the finest that can be obtained. But ought this severe taste simply to end in the satisfying of our own needs week by week? Or is it to mean the cultivation of a broad spirit of sympathy, fine and true in its utmost reaches? Is this love of the beautiful to sigh itself away upon the sunny heights of self-satisfaction? Or is it to leave its Palace of Art, that "lordly pleasure-house," and make for itself "a cottage in the vale"? The poor are *always* with us: not only to receive coal and blanket tickets in their need, but to have their cold and stagnant imaginations warmed and quickened through the identical medium which has been the means of bringing to millions of men an impulse to the life made grandly true by fellowship with God's devoted sons of song. The souls of the poorest of the poor are akin to ours. They hunger and thirst for music. Can we not educate this desire more than we have done? There are many stages in between our Palace of Art, ideally beautiful as the imagination of a Ruskin might require, and the wretched hovel of utter worthlessness. How are we to revel in the full enjoyment of our Palace if we do not stoop to make the lowly wise and put a new song upon their lips? This new song may not sound at first like praise unto our God; but if the motive, which prompts us in this service is the right one it will end in that.

Our missionaries and Scripture-readers make use of music in the usual stereotyped way. On Sundays we teach the people to admire the best in Sankey's melodies and Ogden's rolling harmonies, and others in between. On week-days we have our penny entertainments and charitable concerts, at which a good vocalist occasionally appears. But some have gone farther than this. We are well acquainted with a missionary who not only taught Sankey and Ogden, and provided the best possible vocal and instrumental music at his command for the people's benefit, but who had the temerity to establish a minstrel class among his young men. Even our great good man, the people's William, dearly loved a negro melody, tradition tells us. And there be those who admire his taste. And why should a docker be taught to look down with contempt upon "The old folks at home"? Our friend the missionary would not let him. And so he got his young dockers, mill hands, carters and boiler-makers' labourers together, and drilled them to his heart's delight in the grand common chords of such simple songs as "Massa's in de cold, cold ground." He revelled in this work, and his men admired themselves as geniuses. If Gladstone could sing a good old song, so could they: and they could sing in harmony. Our missionary knew what he was about. He meant to lift these men a step above the materialism of the street corner. That was all. Dockers and boiler-makers' labourers must be

influenced for good while they are young. He did not use his minstrel class as a substitute for the gospel: he used it as their recreation and his, and they all met together at the service on Sunday. The fact is we English people are very clever in planning revival meetings; but we are not good in providing the right sort of recreation for the people. All our city missionaries know this: to keep our young men from sinking into the materialism of the day you must find something that they will take a delight in doing. We believe with John Hullah that all people can be taught to sing: some with the sweetly-persuasive power of Syrens, and some with the wild melancholy wail of fog-horns. Dockers and sailors are pleased with the charm of the latter. We have heard a pathetic chorus roared into the midnight air with the force of a hundred pairs of leathern lungs behind it. And it touched us so much we were glad to get into the next street. That's the docker in his cups. In his sober senses he is less unendurable, though still a man of might. But sober or tipsy the missionary must make the best of him: teach him to admire the best, to do his best, and even to sing his best, and not to blow his trumpet quite so loudly. Missionaries, no matter what other people may do, ought never to run into the next street with an air of startled gentility when fog-horns are all abroad. Missionaries must face the music of the masses even if it knocks them down. That last sentence contains a parable for those who can see such things; but space will not allow us to adorn the tale, and so we hurry on.

Our wealthy friends, sympathisers, and supporters are constantly asking for suggestions from our ministers and missionaries. They love to give that kind of help which never pauperises, and which never weakens the backbone of independence in any man. Now, music can never be tainted with the touch of pauperism. Its genius is above that; for even an organist in a workhouse has found a few lost chords for the good of the parishioners in the pew and the satisfaction of his own soul. And so we think that all that has been done by our merchant princes for the cultivation of a finer musical taste among the people is entirely free from the reproach of pauperism. We have had the pleasure of inviting people to our best classical concerts as the guests of our city merchants. We cannot honestly say that the people have enjoyed Liszt and Berlioz as they ought to have done. When you come to think of it, there is a difference between the easy, everyday acquaintanceship of those popular marionettes, "Two little girls in blue," and the delightfully delicate mind-figures of the sonata, the fugue, and other classical compositions. The man in the street understands the first, and the colour suits his taste. To understand the second he must close his eyes and dream, and he is too practical for that. Now, we believe there is a happy middle course between the trashy songs of the day and the programmes of the guinea concert. The music can be as severely chaste and classical as the heart of man can conceive; but there is no need for anyone to close his eyes. We mean the opera, in which action and song are happily united. We have had scores of tickets sent us for the *Messiah* and *Elijah*, but not a single ticket for *Lohengrin*. Why? It is

surely not because we attempt to keep "sacred" and "secular" apart for ever? When our great choirs sing the wonders of the *Creation*, we place the poor in the top gallery, where they are not as cheerful as cherubs; but when we are watching how the love of a tender maiden saved a mighty soul in *The Flying Dutchman*, the poor are not with us at all. We should like to see our missionaries taking their young dockers and carters to see *Lohengrin*. It would mean a new world for these lads, particularly if their pastors told them all about Wagner and the opera two or three nights before the performance. There is intentionally such a fine spiritual significance running through Wagner's work that it is utterly impossible to vulgarise it. And yet, like all the noblest productions of art, it can be "understood" by the people, if only a wise and sympathetic interpreter would take the trouble to tell the legend, explain the plot, and read the *libretto* before the conductor took his chair. J. L. HAIGH.

#### ARTICLES IN THE REVIEWS.

THE Reviews this month have naturally joined in the universal tribute to Mr. Gladstone. The *National Review* contains an extremely interesting article by the Right Hon. Evelyn Ashley, who was private secretary to Lord Palmerston, and afterwards was brought into close relations of friendship with Mr. Gladstone. It was a grief to him that those two distinguished men never understood each other, the great Commoner not being aware "how much seriousness, how much strenuous work, and how deep a sense of responsibility underlay the mask of apparent indifference which the old aristocratic class of statesman considered fitting for men of the world to wear."

In the *Fortnightly* Canon Malcolm MacColl and Sir Walter Phillimore, offer their tribute, and in the *Nineteenth Century* the Editor writes of Mr. Gladstone as from the first one of his contributors, and the most reliable in being always up to time. A list of sixty-seven articles is given, the first in March, 1877, the last in October, 1896. To the *Contemporary* Mr. G. W. E. Russell contributes an article on "Mr. Gladstone's Theology," of which the conclusion is thus summarised:—

Mr. Gladstone would himself have claimed to be an historical Catholic, and his loyal adhesion to the Catholic doctrines concerning the Church, the Priesthood and the Sacraments abundantly justified the claim. But his religion rested on an even deeper and stronger foundation. He was, first and last, and in the innermost core of his being, an Evangelical, clinging, with the strong and simple assurance of a childlike faith, to the great central realities of personal sinfulness and personal salvation through the Cross of Christ. In this faith he lived from his boyhood up to the eighty-ninth year of a life spent in the most engrossing and distracting of secular occupations. That life has been a living epistle, "loyal," as Dr. Pusey wrote in 1865, "to the Church, to the Faith, and to God"; scrupulously exact in duty, yet never too busy for constant and profound devotion; conversant with the highest functions of statesmanship and governance, yet always stooping to offices of a "humble and humbling character" (the words are his own) for the glory of God and in the service of His creatures.

In the same review Mr. W. T. Stead makes a vigorous plea for greater



generosity and justice in our judgment of Russian policy in the Far East, with a protest against "Mr. Chamberlain's Long Spoon." Mrs. Sheldon Amos contributes a powerful article on "The Prison Treatment of Women," and Dr. J. Guinness Rogers deals with the question "Is Evangelicalism Declining?" raised by Mr. Richard Heath in the previous number of the Review. Special forms of Evangelicalism, Dr. Rogers admits, may be declining, but not Evangelical truth itself, which to him is simply the gospel of Christ.

The power of that truth is independent of any system or any party. The Gospel is the message of the Divine love to the world, and its power lies in its adaptation to satisfy the deepest needs of the human heart. Our little systems have their day. They are at best but human interpretations of the divine truth. These interpretations vary, must vary, from age to age as the sphere of vision enlarges, and the interpreting mind itself changes. Happily for this age, we are returning more and more to the simplicity that is towards Christ, and so we are coming to understand better the profound significance of that New Testament declaration, that Jesus Christ is the same yesterday, to-day, and for ever!

Of other articles in the *Nineteenth Century* one of the most interesting is Mr. Frederic Harrison's "On Style in English Prose," an address to the Bodley Literary Society, Oxford. The whole of this address will repay careful study, and not least its closing paragraph:—

Read Swift, Defoe, Goldsmith if you care to know what is pure English. I need hardly tell you to read another and a greater Book. The Book which begot English prose still remains its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in its highest form—except for scientific precision, practical affairs, and philosophical analysis. It would be ridiculous to write an essay on Metaphysics, a political article, or a novel in the language of the Bible. Indeed, it would be ridiculous to write anything at all in the language of the Bible. But if you care to know the best that our literature can give in simple noble prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue.

In the June *Cosmopolis* Professor Max Müller commences by far the most interesting part of his autobiographical fragments under the title "My Indian Friends." This chapter is largely concerned with the effect of the publication of the writer's edition of the Rig-Veda. Familiar figures pass across these pleasant pages—Rammohun Roy, Keshub Chunder Sen, and others; but of these, more details are to follow. Mr. Wm. Miller writes picturesquely of "Crete under the Concert"; and Mr. Yeats waxes enthusiastic over "The Celtic Element in Literature"; and some new particulars of Walt Whitman's ancestry are given over the signature of R. M. Bucke. The English short story, "The Wayfarer," by Fiona Macleod, is a powerful and pathetic sketch of a revolt against the hardest kind of Scotch Calvinism. In the French section, M. Gabriel Mourey's account of the English Galleries of this year, and an analysis of the causes of the Italian Crisis, by Leopold Mabileau, are notable; while Lady Blennerhassett writes of Jowett in German, and Dr. Barth, M. von Brandt, and Lieutenant M. Boguslawski give their opinions of the Spanish-American conflict.

## ESSEX HALL TEMPERANCE ASSOCIATION.

THE fifth annual meeting of the Essex Hall Temperance Association was held on Friday evening, June 3, at Essex Hall.

The President, the Earl of Carlisle, wrote regretting his inability to be present. The chair was taken by the Rev. R. A. ARMSTRONG, who, after an opening hymn and prayer, called upon Mrs. H. S. SOLLY to present the report and balance-sheet.

The report of the Committee showed that there were 58 societies on the roll, and 138 individual members. During the year fourteen Bands of Hope had been welcomed into the Association, but eight others had fallen away. Two Conferences of temperance workers had been held at Essex Hall, and speakers had been sent to various Bands of Hope. Two circulating libraries of 35 selected volumes in a strong box had been established, and were lent for a period of three months to any affiliated society, without cost except of carriage; 7,561 copies of *Young Days* had been issued at half-price to affiliated societies, involving an expense of £6 5s. 1d. to the Association. The sale of "Songs and Hymns for Bands of Hope and Mercy" had continued. Societies could obtain the little book for 1d., or 2d. in limp cloth.

The Treasurer's account showed that expenditure had exceeded receipts by £3 17s. 3½d., but as the year began with a balance of £11 1s. 8d. there remained £7 4s. 4½d. in hand. The cost of the travelling libraries had been £5 10s. 2d., printing £10. Subscriptions and donations amounted to £21 9s.

Mrs. Solly, in making the statement, pointed out that a larger income was needed, that they might be more free to send good speakers to meetings of societies throughout the country. Best of all, if it were possible, would be the appointment of an organising secretary; but in any case they ought to be in a position to pay the travelling expenses of friends who might go to help and encourage struggling societies.

The CHAIRMAN, in moving the adoption of the report and balance-sheet, said that the society was not a very large one, and from some points of view not very influential, but it had set its hand to a great and noble task. The evil they were met to fight against permeated every rank of society; and this it did to a large extent through thoughtlessness, and among those who had much that was good and pure in them, and only wanted leading in a better way. Not long ago in Liverpool two little children had come home from an evening party in one of the best quarters of the city, a girl of 12 and a boy of 10, with all the brightness and excitement of their pleasure, but were found to be suffering from some kind of acute illness. Their mother sent at once for the doctor, who told her that it was simply intoxication. At the party champagne cup had been provided for the children's entertainment. While that kind of thoughtlessness was prevalent, there was still much for them to protest against. On the other hand, in the lower strata of society, even among the most degraded, there was much that was beautiful, and true, and good if only they could get at it. In one of the lowest and vilest parts of Liverpool a lady had been accustomed to pay weekly visits at a house where the husband was a confirmed drunkard. One day she found that the man was dead, and the widow asked whether she would not go in and see him, because, she said, "He thought a great deal of you; he would not come in and speak to you, but when you were reading to my poor girl he liked to keep the door

ajar and listen to what you read." There must have been some spark of grace in that poor soiled soul, though seeming to belong to the very dregs of society. He did not know which they might imagine entering the kingdom of heaven first, the poor wretch who had drunk himself to death, or the thoughtless votaries of fashion, who had supplied the drug to those innocent children.

The cause of temperance could not be esteemed popular, and he feared it was rather more unpopular in their community than in the orthodox world. There was undoubtedly a feeling prevalent among some of their friends that the total abstinence platform was a fanaticism not wholly tallying with the broad and liberal position they took up in other matters. But he had never thought it was part of liberalism to be tolerant of any of the evils that afflicted society. Tolerance belonged not to moral but to intellectual questions. It was right to be fanatic against anything that sapped and undermined and destroyed the morality of the people.

It was somewhat hard to labour in that matter with the small amount of sympathy they received. It was not pleasant to be thought faddists by people they esteemed. But they had to be prepared to be thought a little foolish, a little unphilosophical, and to face a little ridicule for the cause which to them was so sacred. Perhaps it took a stronger, more determined character, with a clearer vision of the right, than to stand firm in the stress of direct persecution, as with the heroes of the martyr ages. Every consideration of reason and conscience which they could bring to bear on the matter bade them with eloquent voice gird their loins and brace their nerves for the strife, and they were met that night to kindle anew the spark of brotherhood and sympathy, and to feel that they were not alone, though working far apart from one another.

It was sometimes asked whether the main stress of their efforts should be thrown into making personal abstinences, by Bands of Hope and among adults, or into agitation for legislative reform. Both, he believed, ought to be done, and each one would do best to throw his toil into that side of the question, where his own interest was most quick and his own opportunities most manifest.

In the great tragedy of the Scandinavian poet, *Brand*, there was a very noble passage where Brand, the priest, declared how he who fought for the right and true always had God on his side, and never could be left alone; and directly after there came a call to cross the fjord, while a storm was raging, to shrive a dying man on the other side. The priest called for someone to steer the boat for him, but all the men shrank back. Then a brave and heroic girl leapt aboard and took the tiller in her hand. As they left the shore the cry went up, that with only two on board they must be lost, but the girl cried, "Here are three on board." These were the priest, she herself, and the great God, who is ever with the fighters in a great cause.

However difficult, however lonely their work might be, they must believe that God was with them, and their hearts would never fail and their courage never cool.

MR. COSENS PRIOR seconded the resolution, and earnestly endorsed the Chairman's plea that liberal intellectual views ought



not to lead to indifference on moral questions. It was they who had been thrown into close contact with the evils of intemperance that felt most strongly on the subject. Whoever worked in the slums knew how terrible were the temptations. They must provide counter attractions to the public-house. It was astounding how soon the children learned to like the atmosphere of a public-house. He then gave an interesting account of the good work done in the Girls' Home at Portsmouth, and said they must not rest until they had a similar home for boys.

The Rev. W. G. TARRANT moved and Mr. L. TAVENER seconded the appointment of the Committee and officers, the Earl of Carlisle being president. Mrs. H. S. Solly, on her retirement from the treasurership, which she had held since the formation of the Society, being one of the vice-presidents, Mr. F. A. Edwards treasurer, and Messrs. J. Bredall and A. W. Harris secretaries.

Miss HARRIET JOHNSON then moved:—

That this meeting of the Essex Hall Temperance Association, recognising in how many places magistrates or police authorities have already prevented the sale or delivery of intoxicants to young children, urges all to work for a like reform in their own localities by petitioning their city benches or county standing joint committees, and in every way rousing public opinion on the subject.

Many of them, she said, would like to have the age of prohibition higher than thirteen. It was even worse for boys and girls of fifteen and sixteen to go for drink. But they could not begin at the higher age, they must begin at the bottom and raise the age. The only law at present was with regard to children drinking on the premises, there was no law to prevent children from carrying drink away; but in September, 1896, the Liverpool magistrates began an effort to stop the sale to children. In co-operation with the Watch Committee they began the exercise of moral force on the publicans, giving them notice that as they valued their licences they must cease to supply drink to children under thirteen. The Cheshire county magistrates followed the same course, and now there were twelve counties and about 125 towns and cities which had done the same. In many divisions of London there had been a similar agitation, and the magistrates were ready to act, but unfortunately the police were not there under popular control. In Birkenhead the Watch Committee, on which the drink interest had been strongly represented, had been compelled only after a struggle and a very strong expression of public opinion to give way, and similarly at Hastings the matter had been decided only after a municipal election. Their immediate effort now must be to educate the magistrates and purify the Watch Committees throughout the country, and in a few years they would get a law that would fix the age higher than would be at present possible.

The motion was seconded by Mr. BREDALL and supported by Messrs. R. Montford, Cosens Prior, the Revs. W. C. Bowie, W. G. Tarrant, and F. K. Freeston, and carried. Several of the speakers referred to the strong expressions of opinion that had been organised in London, and the practical difficulty of the police being beyond popular control.

The Rev. F. K. FREESTON then proposed, and the Rev. V. D. DAVIS seconded a resolution of very cordial thanks to Mrs. Solly

for her five years of service as treasurer since the formation of the Society.

Mrs. SOLLY, in responding, commended to the confidence of the Society their new treasurer, Mr. F. A. Edwards, a nephew of Mr. Passmore Edwards, and a most ardent temperance worker.

A vote of thanks to the chairman followed, moved by the Rev. W. C. Bowie, and seconded by the Rev. W. C. Pope, and the meeting closed with hymn and Benediction.

#### WINIFRED HOUSE.

THE seventh annual meeting of the Winifred House Invalid Children's Convalescent Home (Mrs. Hampson's Memorial Home) was held on Monday afternoon at University Hall, Gordon-square.

The chair was taken by the Rev. W. COPELAND BOWIE, who was supported on the platform by Miss Marian Pritchard and Mr. Robert Hampson, hon. secretaries, and there was a fair attendance of subscribers and friends.

Miss PRITCHARD presented the Treasurer's statement of accounts and the report of the Committee, the treasurer, Mr. W. M. Blyth, being prevented by illness from being present.

The balance-sheet, from May 1, 1897, to April 30, 1898, showed that the year began with a balance in hand of £125 12s. 9d., and that subscriptions amounting to £397 10s. 10d. were received, and donations £95 4s. 4d., including £8 8s. from the Hospital Saturday Fund. Maintenance fees amounted to £145 11s. 6d., derived from a payment of 4s. weekly for the children. In the case of very poor families, friends made up the deficiency which parents were unable to pay. The total income for the year, including interest on £250 Consols, was £770 12s. 5d. The payments included £272 17s. 10d. for provisions; £41 16s. for coal, coke, and gas; £14 1s. 5d. for surgical appliances, drugs, &c.; £35 3s. 6d. rates and taxes; £21 5s. 4d. ground rent; £124 7s. 8d. officers' salaries, &c.; £64 11s. 1d. wages—servants and laundress. The total expenditure was £717 6s. leaving a balance of £53 6s. 5d. in hand, as compared with £125 12s. 9d. at the beginning of the year.

The Committee's report referred to the steady progress of the work during the seven years in which it had been carried on. During the past year fifty-four children had been cared for at Winifred House. Seven children had spent more than a year in the home, fifteen others nearly six months, and the rest on an average about nine weeks. Twenty-two wore some form of surgical instrument, and made on the whole steady and satisfactory progress. In December, however, there was a serious invasion of measles, and in spite of every care three of the little ones succumbed to consequent attacks of pneumonia.

The named cots continued to be supported by friends and appreciated by the children. The readers of *Young Days*, many of them attached to Sunday-schools, with their shillings and pennies maintained their special cot, and the thanks of the Committee were given to the Rev. J. J. Wright, the Editor of the magazine for his cordial co-operation. The "Brixton Cot" was another instance of the warm appreciation of the work done at Winifred House by friends connected with Sunday-schools. Parcels of clothes, toys, gifts of fruit, flowers, and other good things had been received and were always welcome at the Home. How much had been received was shown by the fact that the general fund had been drawn upon only for £2 12s. 2d. for the children's clothing. The report referred with much regret to the retirement through failing health of Miss Jean Leighton, who had been connected with the Home as Lady Superintendent from the first; the Committee had

been fortunate in securing the temporary help of Miss G. M. Goodchild, who had rendered invaluable services during the epidemic of measles; in April Miss Emma Hope had been appointed, and the Committee looked forward with confidence to the future of the Home under her experienced care.

The CHAIRMAN, in moving the adoption of the report and Treasurer's statement, spoke of the admirable work that was being done for the little children. The Home was one of those signs which showed that the world was growing at any rate a little kinder and better. It was only in comparatively recent years that patient thoughtful care had been devoted to such work. The Home had been started to perpetuate the memory of a noble and pure-souled woman, who gave her best thought and life for the good of others, and they were particularly fortunate in having now for its guiding and controlling spirit the lady who had read the report. On a visit to the Home he had seen the gladness of the little children when Miss Pritchard was with them, the absolute confidence they reposed in her, and the real joy in life they found in her presence. To receive the love and gratitude of the children, who would never be able to make any other return, must be a great satisfaction. The year gave a record of fifty-four cases, which meant a large amount of patient, thoughtful, tender care on the part of all concerned. There had been a time of peculiar anxiety and distress, but they felt that the work had been patiently and faithfully carried on, and he might congratulate the subscribers on a year of useful service.

The motion was seconded by Mr. H. W. THOMPSON, of Cardiff, and carried.

The Rev. V. D. DAVIS moved and Mr. MAYLAND seconded the re-appointment of the officers and committee.

Dr. URBAN PRITCHARD moved a resolution of thanks to the honorary medical officers and others engaged in the work. They were very much indebted to their medical officers, on whom a great responsibility rested. The Home was a new experiment, though now an experiment no longer, since its usefulness and success were assured; but in it they had a hospital and convalescent home combined, and they had reason to be grateful for the attention, skill and time which had been given to ensure the happy result.

Mrs. WOODING seconded the resolution and Mr. ROBERT HAMPSON responded, speaking from personal experience of the weight of responsibility which rested on their medical officers, and expressing the earnest hope that the Home might prosper.

Miss PRITCHARD also responded, and spoke of the delight they found in the work. Their one thought was of thankfulness in being allowed to do it. It was only possible because so many hands and hearts were thus joined to ease the burden of the world. She gave more than one touching instance of the good that was done, and referred to the loss they had sustained in the death of Mr. William Tate, who had taken the deepest interest in the Home. Thus their good friends dropped away, but happily there were others coming forward to help in the work, to enable them to help the little ones.

The meeting then terminated.



## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Manchester: Gouldeu-street.—Ministry to the Poor.**—On Whit-Saturday the Rev. B. Walker took seventy-five poor children and adults connected with his mission to Sale Lodge, where Mrs. James Worthington provided buns and milk for the children and tea for the older folk. The weather was showery, but it did not interfere much with the pleasures of the day. One old lady of seventy-five had not seen a green field for ten years! and certainly would not have seen one this year but for Mrs Worthington's kindness in defray the whole of the cost of this pleasant outing in the country.

**Portsmouth.**—On Sunday, June 5, the services in the General Baptist Chapel, St. Thomas's-street, were conducted by the Rev. J. A. Brinkworth, of Saffron Walden. At the close of the service Mr. Thomas Bond, on behalf of the church and congregation, presented Mr. Brinkworth with an illuminated address, chastely framed. The wording is as follows:—"This address was presented to the Rev. J. A. Brinkworth by the trustees of the General Baptist Chapel, Portsmouth, in recognition of his devoted labours in consolidating the trusts by their renewal in 1892-3, their amalgamation in 1893-4, and the re-investment of the endowment funds in 1895-7. They likewise present their grateful thanks to him for his readiness to assist the church by ministerial services on special occasions, which have extended from the year 1864 to the present time, and which have contributed in no small measure to the revival of spiritual life in connection with this House of God. They pray that God may bless him throughout his life, and that the conspicuous success which has attended his labours in the past may follow all his further efforts for the spread of Christ's kingdom on earth.—Signed (April, 1898), Albert Calcott, Thomas Bond, Thomas E. Fulljames, trustees." At three o'clock in the afternoon (by request), for the third time on the occasion of his visits to the town, over Sunday, Mr. Brinkworth gave the address for the "Portsmouth Pleasant Sunday Afternoon," in the Albert Hall, Commercial-road, Southsea: subject "Marked Men."

**Sheffield: Upper Chapel.**—A memorial tablet has just been erected to the late Mrs. Matthews, for many years a regular attendant at Upper Chapel. The tablet is a handsome mural monument of marble on which is inscribed the Lord's Prayer in a framework of Caen stone, elaborately carved and relieved by narrow panels of alabaster. Beneath is an inscription "In loving memory of Ann Matthews, born Dec. 21, 1812, died June 23, 1897. Erected by her children." Mrs. Matthews was long a generous supporter of Upper Chapel, and was well known for her kind and charitable disposition. The tablet is the work of Messrs. H. Underwood and Co., Edgeware-road.

**Southend.**—On Sunday, June 5, the new iron church was opened by the Rev. R. Spears, who preached to a congregation of 120 from 1 Timothy vi. 3, "The wholesome words of the Lord Jesus Christ," in vindication of the Unitarian position. The church stands at the foot of Heygate-avenue, High-street, and has close on 150 sittings. The cost has been upwards of £450, the Board of Works having insisted on over £100 worth of substantial brickwork, as well as other matters connected with the foundations. Promises amounting to nearly £300 have been received, and Miss Emily Sharpe, 32, Highbury-place, London, has consented to act as treasurer of the building fund.

**South Shields.**—On Sunday evening, May 29, Mr. J. Duncan Donald, of Newcastle-on-Tyne, occupied the pulpit here, taking for his subject "Savonarola, Preacher, Prophet and Martyr." The lecture was much appreciated by those present.

**South Wales: Wick.—Induction Services.**—On Whit-Sunday and Monday special services were held in the General Baptist Chapel, when Mr. David Evans, of Aberdare, accepted the invitation which had been extended to him to become minister of the church here. Rev. T. J. Jenkins, Gellionen, conducted the services on Whit-Sunday. The induction service was held at 2.30 on Monday afternoon. Mr. David Rees, of Aberaman—a recent convert from the Congregationalist body, and minister-elect of our churches at Pentre and Clydach Vale—conducted the devotional part of the service; whilst Rev. T. J. Jenkins delivered the charge to the minister, and Rev. J. Hathren Davies, Cefn, to the church. At the same meeting Rev. W. J. Phillips, Nottage—under whose charge the church at Wick has been for over three years—

spoke a few earnest words of courage and cheer. Mr. Wm. John welcomed Mr. Evans on behalf of the church, and Mr. Evans responded in feeling terms. Messrs. Lewis N. Williams, Evan Jones, and David Davies—all of Aberdare—also addressed the meeting, each bearing testimony to the good work which Mr. Evans had done in connection with the Unitarianism there, and bringing a message from his mother church wishing him God-speed in his new sphere of labour. Other friends from Aberdare, including the secretary and treasurer of the Old Meeting House, were present, having come to show their regard for their old friend and comrade. Tea was then provided, and the last service commenced at 6.30, conducted by Mr. Thos. Edwards—a convert from Wesleyanism—while Revs. W. J. Phillips preached in English and J. Hathren Davies in Welsh. All the services were hearty and well attended, there being a large congregation at the final service.

**Whitchurch.**—The annual meeting of the Christian Church Society was held in the Church of the Saviour on June 2, the service being conducted by the Rev. E. P. Hall, of Cradley. On June 5 Sunday-school anniversary services were held, conducted by the Rev. W. F. Turland.

**COUNTRY AIR FOR WEAK AND AILING CHILDREN.**—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the followingsums:—Mrs. Thomas Cobb, £1 1s.; Mrs. Talbot, 10s.; Mr. P. M. Martineau, £1 1s.; Miss E. Taylor, £1.

## OUR CALENDAR.

SUNDAY, JUNE 12.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. ROBERT COLLYER, of New York, and 7 P.M., Rev. FRANK K. FREESTON. Collections in aid of Hospital Sunday Fund.  
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. F. WILLIAMS.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD. Collections for Hospital Sunday Fund.  
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ROBERT SPEARS.  
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "In Memoriam: Charles Hind, J.P." Evening, "The Path of Duty."  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONG.  
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Evening, "Institutions and Ideals:—III. The Hospital." Collections for the Hospitals.  
Mansford-street Church and Mission, Bethnal Green, 11 A.M., Rev. W. G. CADMAN; 3 P.M., Flower Service, Mr. J. W. BROWN, and 7 P.M., Musical Service, Address by Rev. W. G. CADMAN. Collections for Hospital Fund.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. 3 P.M., Service for Children.  
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.  
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.  
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A. 3 P.M., Children's Flower Service, Rev. S. FLETCHER WILLIAMS.  
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.  
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. A. HALL.  
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.  
BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. DAVID DAVIS.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.  
CANTERBURY, Blackfriars, 11 A.M.  
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.  
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.  
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.  
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.  
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. NEANDER ANDERTON, B.A.  
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. JAMES CROSSLEY.  
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.  
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.  
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
RAMSGATE, Assembly Rooms, High street, 11 A.M. and 6.30 P.M., Rev. C. A. GREAVES, D.C.L.  
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.  
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.  
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.  
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
SOUTH-PLACE, FINSBURY.—June 12th, at 11.15, JOHN M. ROBERTSON, "Patriotism."

**ETHICAL RELIGION SOCIETY,**  
STEINWAY HALL, PORTMAN-SQUARE  
W.—June 12th, at 11.15, Dr. WASHINGTON SULLIVAN, "Does Morality Justify War?"

## MARRIAGES.

ROSE—COLE—On June 7th, at Friargate Chapel, Derby, by the Rev. J. Birks, F.G.S., Pastor, the Rev. W. H. Rose, of Great Hucklow (The Peak), to Louisa Maria, eldest daughter of Mr. W. G. Cole, of Derby.

## DEATHS.

PERKINS—On the 6th inst., at 49, Victoria-crescent, Eccles, Priscilla, the beloved wife of Joseph Perkins, aged 65. Friends will kindly accept this (the only) intimation. The interment took place on Thursday last at Monton Church. "What would we give to our Beloved?" "He giveth HIS Beloved SLEEP."

TATE—On the 4th of June, at 89, Cazenove-road, Stoke Newington, N., William Tate, formerly of Liverpool and the West Coast of South America, aged 62.



**BANK-STREET CHAPEL, BOLTON.**

The ANNUAL SCHOOL SERMONS will be Preached on SUNDAY, JUNE 19th, by the Rev. JOSEPH WOOD, of Birmingham. Morning at 10.30. Evening at 6.30. In the Afternoon, at 2.30, a Special Scholars' Service, conducted by J. R. ACROYD, Esq., of Manchester.

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Names to be sent to the Principal not later than June 15th.

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The Managers will meet in OCTOBER NEXT for the purpose of making Grants.

Applications should, however, be in hand not later than JUNE 18th instant, and must be made on a form to be obtained from

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BUSINESS MEETING at 2, the Rev. P. M. HIGGINSON, M.A., in the Chair. Evening Meeting at 6.30. Chairman, his Worship the MAYOR of HEYWOOD. Speakers, Revs. W. Harris, M.A., C. Roper, B.A., and Mr. Richard D. Holt.

Lunch and Tea will be provided as usual.

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**YORKSHIRE UNITARIAN UNION.**

The ANNUAL MEETING will be held at LEEDS on WEDNESDAY, the 15th of June, commencing with Service in MILL HILL CHAPEL at 11.30, conducted by the Rev. A. N. BLATCHFORD, B.A., to be followed by a Conference and Evening Meeting, at which Mr. B. B. Nagarkar, of Bombay, and others, are expected to be present.

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PEACE ASSOCIATION**

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MR. HODGSON PRATT will preside, and will be supported by Dr. G. B. Clark, M.P.; J. Compton Rickett, M.P.; F. Maddison, M.P.; Max O'Rell, J. Macdonell (Master of the Supreme Court of Judicature), Thomas Blandford (of the Co-operative Productive Federation), William Clarke, and others.

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The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on THURSDAY and FRIDAY, JUNE 23rd and 24th.

The Rev. S. ALFRED STEINTHAL will deliver the Address to the Students on Thursday, June 23rd, at Five o'clock P.M.

A VALEDICTORY RELIGIOUS SERVICE will be held at Eight o'clock P.M. on Thursday, June 23rd.

The ANNUAL MEETING of Trustees will be held on Friday, June 24th, at Half-past Eleven o'clock A.M. for the usual business.

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Rev. E. I. Fripp's "Two Opposing Tendencies."—No. 1: Mr. Fripp's Charges.  
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